

Bible Introduction

An Overall Look at the Bible

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Introduction

Course Description:

As we are giving an overview of the Bible, we will mainly consider general facts concerning the Scriptures. Much more time and study will be given in other courses to dig into the wealth and depth of Scripture. Because there is not “one size fits all” when it comes to teaching, each Bible Student will find they already know some things and other things never heard. Even the things heard, maybe you have forgotten and this course will serve as a good review for you that are somewhat familiar with the Bible and will serve as an introduction for those of you who are not so familiar. No matter what your familiarity with Scripture, I am sure you can glean from information given in this study.

Bible Introduction is an introduction to the Holy Bible and to why we believe it is the infallible, inerrant, unadulterated, and inspired Word of God and free from contradictions.

Overview

Bible Introduction will include the study of:

1. **The sixty-six books of the Bible and their general contents, principal characters, places, facts and events of the Bible.**
2. **The unity and inspiration of the Bible.**
3. **The canonization of the Bible.**
4. **God’s Word into English.**

General Details of the Bible

I. WHAT IS THE BIBLE?

A. The Bible is God's written Revelation of His will to men.

God wrote no other book than the Bible. There is no other physical evidence of the details of God's will and His person than the Bible. Only by reading the Bible can we be sure of so many questions regarding God.

- Who is God?
- What is God like?
- What does God want?
- What is God's plan?
- Why does God do what He does?
- Etc.

In the Bible, God has provided the details of His will and the expression of His love for humanity. All other supposed revelation must harmonize with this great Book. It is the standard for all life—temporal and eternal!

B. The Bible's central theme is **salvation through Jesus Christ**.

(‘central’ → main, chief, basic theme - a topic, as of a lecture.)

ABOUT THE BIBLE

The Old Testament was originally written in Hebrew (with a small percentage in Aramaic.) The New Testament was originally written in Greek. The English King James Version is a *translation* from these original languages. To ‘translate’ means *to change from one language to another*.

The Bible is one book, one history, and one story → HIS STORY [God's Story]! We call it the HOLY Bible because it is God's Word and not merely the story of men. The word HOLY means *sacred, pure, blameless, or religious, consecrated*. The Bible is a divine book yet God used people to express His Divine truths. Holy men (human element) wrote as they were moved upon by the Holy Ghost (Divine element). **Because it is God's Word, we cannot dispose of one book or passage of the Bible.**

The Bible has 66 books, 39 in the OT and 27 in the NT. The Divine revelation of the Bible moves smoothly from the beginning in Genesis to its ending in Revelation. Genesis is a book of origins; Revelation is a book of endings. The books of the Bible in-between are God's redeeming words to a wrecked, ruined world. Each book of the Bible has its own message, yet in its entirety a complete message of salvation to man can be seen.

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NAMES OF THE HOLY BIBLE

Holy Bible

5. The actual word **bible** appears nowhere within the text of the Bible. The word **bible** comes to us from the Greek word **biblios** which means “books.” The word **biblios** was originally used to refer to the papyrus reed used in the making of ancient paper. The English word **bible** means “books.” The Holy Bible refers to the collection of Holy books.

The Bible’s Names for Itself

1. The Book

Genesis 5:1—*This is the book of the generations of Adam.*

Psalms 40:7—*Then said I, Lo, I come: in the volume of the book it is written of me, (Heb. 10:7)*

Matthew 1:1—*The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

Luke 4:17—*And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

2. Testament

3. The word **testament** means **covenant or agreement**. The Bible books under the old covenant are called the **Old Testament** and the Bible books under the new covenant are called the **New Testament**.

II Corinthians 3:14—*But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the **old testament**; which vail is done away in Christ.*

II Corinthians 3:6—*Who also hath made us able ministers of the **new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

4. Scripture

The word *scripture* means “writings.” This word is used to refer to sacred writings, and is usually used in connection with the Bible. Jesus refers to the writings of the prophet Isaiah as the Scripture (Lk. 4:21). Jesus questions the chief priests and elders: “Did ye never read in the Scriptures...” (Mt. 21:42) Jesus again used this word when talking to the Sadducees: “Ye do err, not knowing the scriptures, nor the power of God.”

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(Mt. 22:29) Other references: Lk. 24:27, Rom. 1:2, Rom. 15:4, II Tim. 3:15-16; I Peter 1:20

5. The Word of God

- 6. This is the most significant, powerful, and complete name for the Holy Bible. The Bible is the God's written and recorded word to man. The Bible is not the word of man. The Bible is the Word of God. References: Mk. 7:13, Rom. 10:17, II Cor. 2:17.**
- 7. Hebrews 4:12—For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

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OLD TESTAMENT & NEW TESTAMENT: COMPARED

Both begin with Divinity.

8. The Old Testament begins with God. - Genesis 1:1

9. The New Testament begins with Christ. - Matthew 1:1

Both share the same theme.

10. Salvation through Jesus Christ is the central theme of both Testaments.

Romans 1:16; I Peter 1:10; Isaiah 56:1; 59:17

11. The Old Testament looks forward by faith to the cross. Redemption through the blood of Jesus was God's plan for the Old Testament, and is God's plan for the New Testament.

Revelation 13:8—*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

The plan of God since the beginning of time was for Jesus who is the Lamb of God to shed His Divine Blood to purchase our salvation.

12. The New Testament looks back at the finished work of the cross.

Both center on Christ.

13. The Old Testament is full of prophecies of Christ. These are called Messianic Prophecies. The Old Testament contains many shadows and types that point to Christ. The law is a schoolmaster to bring us to Christ. - Gal. 3:24 Christ is the fulfilling of the law. (Galatians 3:24; Romans 10:4)

Matthew 5:17—*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

14. Christ is the predominant person of the New Testament. Jesus is the mediator of the New Covenant. - Heb. 12:24 (Heb. 8:6; 9:15)

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Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The Old Testament Bookshelf

OLD TESTAMENT & NEW TESTAMENT: CATEGORIZED

Matthew
Mark
Luke
John

Acts

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews

James
1 Peter
2 Peter
1 John
2 John
3 John
Jude

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Revelations

The New Testament Bookshelf

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THE PURPOSE OF THE BIBLE

The Bible was written that men might believe, understand, know, love, and follow Christ.

- 15. That men might believe that Jesus is the Christ. The main theme of the Bible is redemption through Jesus Christ. The word *christ* means “the anointed one”, and refers to the Messiah. Men need to believe that Jesus is the Savior. The Gospel is the power of God unto salvation to everyone that believes. (Rom. 1:16)**

John 20:31—*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

- 16. That men might understand who Christ is. Jesus reveals Himself through His Word. The Bible tells us that the Scriptures testify of Jesus. Men need to understand through the Word that Jesus is the messiah; He is the savior and the only source of Salvation.**

John 5:39—*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

- 17. That men might know Christ. The Bible helps men to know Christ. The songwriter stated, “I’m glad I know who Jesus is!” Paul desired to know Christ in a greater way. Christians can know who Jesus is, and also know Him in a personal way sharing fellowship with Him**

John 17:3—*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

- 18. That men might love Christ. According to the Scripture, in order for a man to love Christ he must keep the Words of Christ which are contained in the Bible. We need to study the Bible so that we can obey the Word of God and love Jesus.**

John 14:23—*... a man love me, he will keep my words: and my Father will love him...*

I John 2:5—*But whoso keepeth his word, in him verily is the love of God perfected...*

- 19. That men might follow Christ. The word *Christian***

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**means “one who follows Christ.” The Bible was written
that men might follow Christ.**

John 10:27—*My sheep hear my voice, and I know them, and they follow me:*

John 12:26—*If any man serve me, let him follow me...*

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The Bible reveals the purpose and plan of God.

- 20. Concerning Salvation. The Bible explains that salvation is received through faith in Jesus and reveals man's need of salvation.**

John 3:16—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*

- 21. Concerning the Church. The plan of God for His Church is that she should be glorious, holy and without blemish. There is much instruction given to the Church in the Bible.**

Ephesians 5:27—*That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

- 22. Concerning the last days. The Bible reveals God's plan for the last days. We understand from the Bible that we are living in the last days and God gave us warning of what would come to pass in these last days.**

II Timothy 3:1—*This know also, that in the last days perilous times shall come.*

The Bible is God's written Word to man.

- 23. It is a sure Word of prophecy. The Bible is the infallible Word of God. It does not merely contain God's Word, but is God's Word. The Bible is a sure word in a dark hour.**

II Peter 1:19-21—*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

- 24. It is a solid foundation. (I Cor. 3:11) The Word of God is a solid foundation of our faith. Jesus is the Rock of our salvation. Jesus is the Word that became flesh.**

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When everything else is sinking; the Word of God will not fail.

I Corinthians 3:11—*For other foundation can no man lay than that is laid, which is Jesus Christ.*

25. It is the infallible, inspired Word of God. The word *inspiration* means “God breathed.” There is life in the Word which is the very breath of God. God’s Word is without error or contradiction.

II Timothy 3:16—*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

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The Bible is the final authority.

26. **Preaching and teaching must be founded upon God's Word. (II Tim. 4:2) Paul told Timothy to preach the Word. The Word is the foundation for our faith. (Rom. 10:17) What we believe and preach must be in harmony with the Bible.**
27. **Every question must be settled with the Word of God. The Bible must be the absolute authority in every area of question in the lives of men. The authority of the Word of God must never be questioned by the saint of God. This is why we need to know beyond all doubt that we have the Word of God today.**

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IV. Principal Places of the Bible

This section is intended to help the Bible student visualize the lands of Bible Times. The following is a list of the principal places of the Bible with a brief explanation of what happened at each place. Memorizing these places and knowing what happened at each place will give you an overview of the entire Bible.

A. O.T. PRINCIPAL PLACES

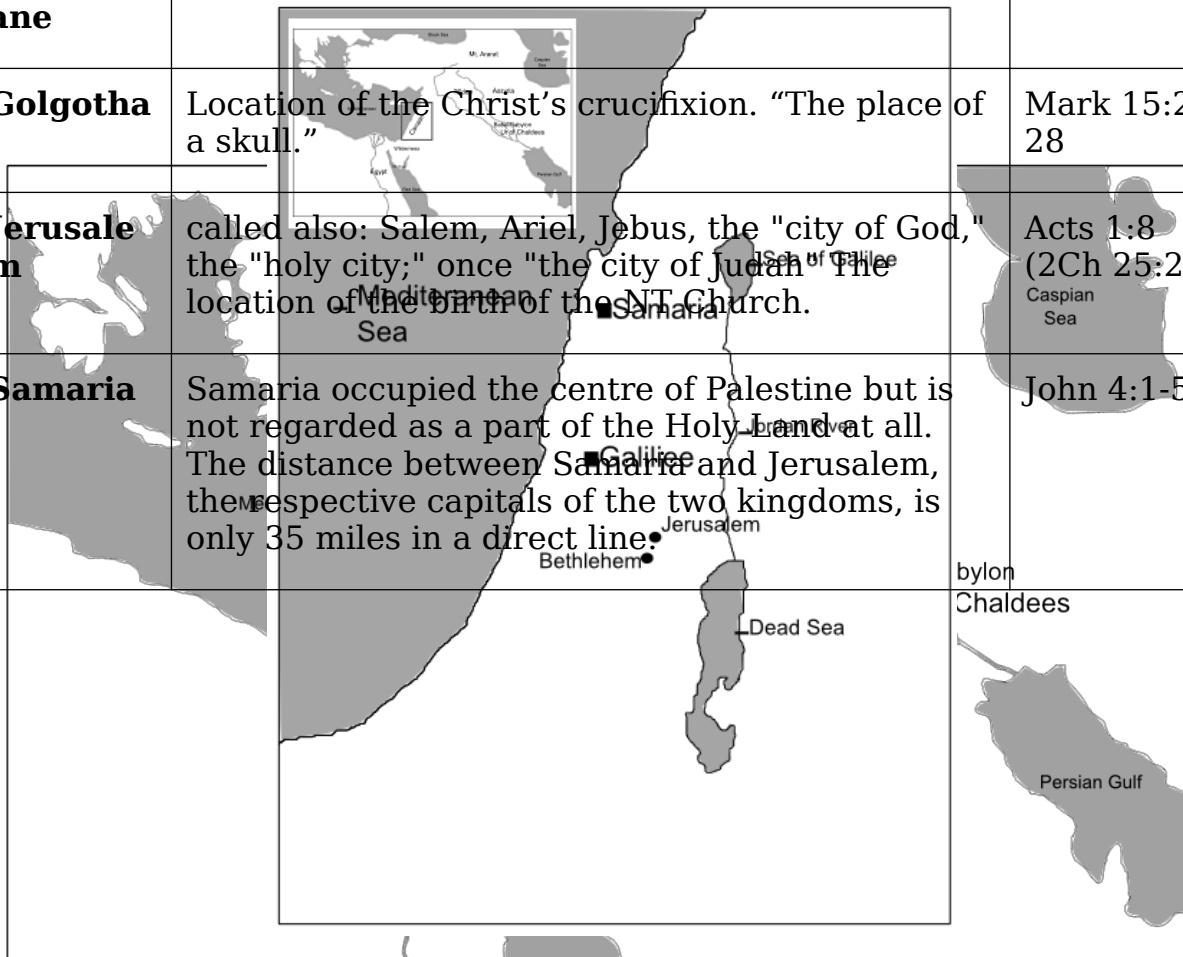
NAME	DESCRIPTION	TEXT
Eden	God made man and placed him in the Garden of Eden. The location of the fall of man.	Gen. 2:8
Mt. Ararat	The place where Noah's ark came to rest after the flood.	Gen. 8:1-5
Babel	The tower was built to reach heaven and God caused men to speak in different languages. Babel means confusion.	Gen. 10:10; 11:4
Mesopotamia	The land between the Euphrates and Tigris Rivers.	Acts 7:2
Ur of Chaldees	Where Abram was first called to go to Canaan. The land of what would later become Babylon.	Neh. 9:7
Canaan	The Promised Land where Abraham, Isaac, and Jacob dwelt. Conquered later by Joshua and each tribe was given a portion.	Gen. 12:5
Egypt	Where Joseph was sold into slavery. Israel became slaves for 400 years. Moses led Israel out of Egypt.	Gen. 12:10
Mt. Sinai	Where Moses first saw the burning bush and would later receive the Law and the pattern for the tabernacle.	Ex. 19:11
Wildernes	The children of Israel wandered in the	Acts 7:42

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s	wilderness for 40 years because of unbelief.	
Assyria	Captives of Israel were taken into Assyria.	2 Kings 18:11
Babylon	Captives of Judah were taken into Babylon. Daniel was among these captives.	Daniel 1:1

N.T. PRINCIPAL PLACES

NAME	DESCRIPTION	TEXT
Bethlehem	Place of the nativity—birth of Christ in a manger.	Luke 2:7
Galilee	Palestine was divided into three provinces, Judea, Samaria, and <u>Galilee</u> , which included the whole northern section of the country (Ac 9:31), and was the largest of the three.	Luke 4:14
Gethsemane	Christ's place of prayer and betrayal by Judas.	Matt. 26:39
Golgotha	Location of the Christ's crucifixion. "The place of a skull."	Mark 15:22-28
Jerusalem	called also: Salem, Ariel, Jebus, the "city of God," the "holy city;" once "the city of Judah" the location of the birth of the NT Church.	Acts 1:8 (2Ch 25:28)
Samaria	Samaria occupied the centre of Palestine but is not regarded as a part of the Holy Land at all. The distance between Samaria and Jerusalem, the respective capitals of the two kingdoms, is only 35 miles in a direct line.	John 4:1-5



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V. Principal Characters of the Bible

A. Principle Characters of the Old Testament

God—The Bible tells us that God is a spirit (John 4:24). *God is the infinite and perfect Spirit in whom all things have their source, support and end.* (Augustus Hopkins Strong) God is the source of all creation. The Bible reveals God to man.

Satan—The word Satan means accuser. He is the Accuser of the brethren. - Revelation 12:10. Satan is also called the devil. God did not create the devil. God created the angel Lucifer who fell because of sin and became the devil. - Is. 14:12, Lk.10:18.

Adam—God made Adam, the first man, and placed him in the Garden of Eden. It was by him that sin was introduced into the human race. - Rom. 5:12

Eve—God made Eve, the first woman, from one of Adam's ribs. - Genesis 2:21-22

Noah—Built an ark to preserve life on the earth. Gen. 6:13-22

Abram—God called Abram to leave his home and go to an unknown land where God would make him the father of a mighty nation, thus began the history of the Hebrews.

Gen. 12:1-3 God changed his name from Abram *high father* to Abraham *father of a multitude*. Gen. 17:5

Isaac—Son promised to Abraham in his old age and the covenant son. Gen. 17:19

Jacob—His name was changed by God to Israel. His twelve sons would form the tribes of the nation of Israel. Gen. 32:28

Joseph—A son of Jacob who was sold into Egypt as a slave. God promoted him to second in the kingdom and used him to preserve Egypt and Israel. Jacob and his family came to dwell in Goshen a district of Egypt. Gen. 37:36,42:1-3.

Moses—The Children of Israel became slaves in Egypt for 400 years. God raised up Moses to bring the Children of Israel out of Egypt. He received the Law and the pattern for the Tabernacle on Mt. Sinai. He led Israel for 40 years. Ex. 3:10-12

Aaron—Brother of Moses and the first High Priest of the Levitical order. Ex. 28:1-3

Joshua—He was chosen by God to be the successor of Moses. Joshua led Israel in the conquest of Canaan. - Nu. 27:18-23

Judges—There were 15 judges that ruled Israel after the death of Joshua. Also, the name of a book in the O.T.

Samuel—Called as a boy and became one of Israel's greatest prophets. I Sam. 3:20

Saul—The first king of Israel. I Sam. 15:1

David—The shepherd boy who slew Goliath. God chose him to be

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king over Israel in the place of Saul. II Sam. 5:3-12

Solomon—A son of David and his successor as king. God granted him favor to ask for anything he chose. He prayed for an understanding heart and God made him the wisest of all men. He built the temple which became known as Solomon's Temple. I Kings 3:5-12

Elijah—A mighty prophet of God. He pronounced a drought upon Israel because of Sin. He prayed down fire from heaven in a showdown with the prophets of baal on Mt. Carmel. He overcame death and was taken to heaven in a fiery chariot. - II Kings 2:11

Elisha—The servant of Elijah who was chosen by God to take his place as prophet to Israel. Like Elijah, God used Elisha in many great miracles. Accidentally a corpse was dropped into Elisha's grave and when the dead body touched Elisha's bones it resurrected! I Kings 19:16; 2 Kings 13:20,21

Isaiah—He saw a vision of God high and lifted up and the glory of God filled the temple. The prophet who warned Israel to repent or face the judgment of God. - Is. 6:1

Jeremiah—He was called to be a prophet of God from the womb. He was referred to as the weeping prophet who travailed over the sins of Israel. - Jer. 1:5

Ezekiel—He foretold the capture of Jerusalem because of their sin. - Ezk. 3:4

Daniel—Carried off by Nebuchadnezzar among the captives of Jerusalem. He interpreted Nebuchadnezzar's dream foretelling the progression of Empires. He received visions concerning the end times and was prominent in both the Babylonian and Persian Empires. - Dan. 1:6

Ezra—Priest and scribe who returned to Jerusalem to rebuild the temple. - Ezra 7:6

Nehemiah—He was a cupbearer who returned to Jerusalem and was a leader in the rebuilding of the temple. - Described in the book of Nehemiah.

Esther—The queen of Ahasuerus who was a king in a province of Persia. She was used by God to stop a plot to destroy her people the Jews. Described in the book of Esther

B. Principle Characters of the New Testament

John the Baptist—The forerunner of the Christ. He baptized those who repented of their sins in the river of Jordan. Mt. 3:5-6

Jesus Christ—The only begotten Son of God. The main figure of the New Testament. The entire N.T. especially centers around the human ministry of Christ, but the entirety of Biblical revelation concerns Him in

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one way or another.

The 12 Disciples - Called and taught by Jesus; they would become the leaders of the N.T. church. 1) Peter, 2) Andrew his brother 3) James the son of Zebedee 4) John his brother 5) Philip, 6) Bartholomew 7) Thomas 8) Matthew the publican 9) James the son of Alphaeus 10) Thaddaeus 11) Simon the Canaanite, and 12) Judas Iscariot.

Stephen—One of the seven deacons first chosen by the church at Jerusalem, and distinguished among them as "a man full of faith and of the Holy Ghost." He was stoned to death by the Sanhedrin of which Saul of Tarsus was a member for his supposed heresy. Stephen's death was the start of an intense persecution effort led by Saul, which resulted in a greater spread of the Gospel. (Acts 8:1,4; 11:19-21)

Philip—The Deacon and Evangelist (Acts 6:5; 21:8; Eph 4:11). Having four daughters who were endowed with the gift of prophecy (Acts 2:17; 21:8-9). After the death of Stephen, he preached the gospel in Samaria including to the Ethiopian eunuch with great success, and wrought many miracles.

Paul—Raised up to be the Apostle to the Gentiles. He was the human vessel that gave us most of the N.T. Acts 9:15

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VII. Principal Events of the Bible

Creation. The account of the creation of the world. – Genesis 1,2

Fall of Man. Eve was persuaded by the serpent to eat of the forbidden fruit. Adam also ate of the fruit that was given to him by Eve. The Bible tells us that Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom. 5:12 This account of the first sin is referred to as the fall of man.

The Flood. God told Noah that He would destroy all flesh because of the sin of man. God instructed Noah build an Ark to save him and his family. God instructed Noah to bring two of every unclean animal and seven of every clean animal into the ark. Genesis 6

Call of Abram. The LORD called Abram out of the Ur of the Chaldees. God told him He would show him the way to a different land. Abram received the promise that he would become a great nation. The land of Canaan was the land that God would lead him to. Abram received the promise that all families would be blessed in Abram. This is a promise that the Messiah would come from the seed of Abram. Gen. 12:1-3

Egyptian Bondage. Jacob sent his sons to Egypt to buy bread because there was a famine in the land. God put Joseph second in command of all Egypt. Jacob and his sons came to live in Goshen a province of Egypt to keep the Children of Israel alive during the time of famine. A pharaoh eventually rose to power that enslaved the Hebrews.

Exodus. God raised up Moses to deliver Israel out of Egypt. God led Israel out of Egypt with a mighty hand. This exit from Egypt is referred to as the Exodus.

Giving of the Law. Moses received the Law of God on Mt. Sinai. God gave him The Ten Commandments on two tables of stone.

Wilderness Wanderings. The Children of Israel wandered in the wilderness for forty years because of sin. God would not allow them to enter the Promised Land because of their unbelief. Heb. 3:19

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Conquest of Canaan. God raised up Joshua to lead Israel into the Promised Land. The account of Israel possessing the Promised Land is called the conquest of Canaan.

Building of the Temple. God used Solomon to build a permanent place of worship. Israel used a moveable place of worship called the tabernacle while they were on route to Canaan. God instructed Solomon to build a permanent place of worship when they became established in the land.

Babylonian Captivity. God allowed Israel to be overcome by Babylon because of their sin. The Temple was destroyed and the golden vessels were carried away. There were three distinct times when Israel were taken captive and brought to Babylon.

Temple Rebuilt. God raised up Ezra and Nehemiah to rebuild the Temple.

Birth of Christ. Christ was born in Bethlehem according to prophecy. The birth of Christ is the central event of all history. Dates are recorded as BC before Christ and AD in the year of our Lord.

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Crucifixion of Christ. Jesus came to purchase man's salvation. Christ was crucified to be the supreme sacrifice for the sins of humanity.

Resurrection of Christ. Jesus arose from the dead. Through death He destroyed him that had the power over death; that is the devil. Heb. 2:14

Day of Pentecost. The church was birthed on the Day of Pentecost. This was the day that God gave the gift of the baptism of the Holy Ghost.

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Overview of the Bible

A. Old Testament Overview

28. PENTATEUCH

- **Genesis** is the book of beginnings. This book contains the account of the creation of the entire universe. It contains the record of the early history of Abraham and Israel.
- **Exodus** contains Israel's sojourn into Egypt and their deliverance from the bondage of Egypt. The Ten Commandments and Israel's journey to Canaan are also included.
- **Leviticus**. The Book of the Laws of God.
- **Numbers**. The book of Israel's forty years of wandering in the wilderness.
- **Deuteronomy**. This contains a repetition of the Laws of God.

29. HISTORY

- **Joshua**. A record of the conquest of Canaan under the leadership of Joshua, and the division of the land among the twelve tribes.
- **Judges**. The history of the deliverance of the land under the Judges.
- **Ruth**. Story of a gentile lady who marries Boaz becoming part of the line of Christ.
- **I & II Samuel**. The history of Samuel and the early years of the kings Saul and David.
- **I & II Kings** - The early history of the kingdom of Israel and of the divided kingdom. The prophets Elijah and Elisha appear in these books.
- **I & II Chronicles** - A record of the reigns of David and Solomon and the kings of Judah up to the time of the captivity.
- **Ezra**. A record of the return of the Jews from captivity, and the rebuilding of the temple.
- **Nehemiah** - Describes the rebuilding of Jerusalem's walls and reestablishing of the Law.
- **Esther**. Israel's and Esther's story of deliverance from the wicked plot of Haman.

30. POETRY

- **Job** - Tells the story of the affliction of Job and his victory over this affliction. Probably the oldest book of the Bible.
- **Psalms**. A collection of poems, prayers, and spiritual songs.
- **Proverbs**. A collection of moral and religious discourses and instructions in wisdom.
- **Ecclesiastes**. Reflections on the vanity of life and man's duties to God.
- **Song of Solomon**. A poem symbolizing the love between Christ and His bride.

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31. MAJOR PROPHETS

- **Isaiah.** The great prophet of the redemption. Isaiah warns Israel not to sin.
- **Jeremiah.** The weeping prophet who lamented over the sins of his people. The warning to repent or face the judgment of God.
- **Lamentations.** An account of the lamenting of the prophet Jeremiah.
- **Ezekiel.** Ezekiel the prophet portrays the backslidden condition of God's people.
- **Daniel.** A record of some of the events under the captivity. The book contains end-time visions and prophecies given by God to Daniel.

32. MINOR PROPHETS

- **Hosea.** Contemporary with Isaiah and Micah. The Apostasy of Israel is the central thought of the book.
- **Joel.** A prophet of Judah who calls the nation to repentance. The book contains end-time prophecy and the promise of the outpouring of the Holy Spirit.
- **Amos.** The herdsman prophet. He denounces the sins of the people.
- **Obadiah.** The doom of Edom and the final deliverance of Israel.
- **Jonah.** The reluctant prophet who did not want to go to Nineveh as instructed by God. God got his attention in the belly of a whale and he went to Nineveh as instructed.
- **Micah.** This book shows the bad moral condition of Israel and Judah.
- **Nahum.** Foretells the destruction of Nineveh. Judah is promised deliverance from Assyria.
- **Habakkuk.** Written in the Chaldean period. Speaks of the providence of God in allowing judgment to come to Israel.
- **Zephaniah.** Contains the vision of the future glory of Israel.
- **Haggai.** A contemporary of Zechariah. He reproves the people for slackness in building the second temple. There is a promise of a great returning of the glory of God to the temple.
- **Zechariah.** He helped to stir the Jews to rebuild the temple.
- **Malachi.** Portrays the closing period of Old Testament history. He tells of the need for reform before the coming of the Messiah.

New Testament Overview

33. Gospels

The word Gospel means: good news. The Gospels tell the Good News of Jesus Christ. They are not biographies and do not relate every event in the life of Christ.

- **Mathew.** Matthew writes as "an Israelite indeed," a guileless converted

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Jew instructing his brethren. He often quotes from the Old Testament and emphasizes the *Messiahship* of Christ.

- **Mark.** Mark wrote primarily for the Romans (i.e., frequent explanations of Jewish customs). Mark is factual and action driven in style and emphasizes the *Servanthood* of Christ.
- **Luke.** Luke represents Christ as the compassionate Friend of sinners, the Savior of the world. It is the the gospel of the universal grace of God. It is addressed to the gentiles and emphasizes the *Humanity* of Christ with its repetition of the title "son of man."
- **John.** John reveals Christ as the Son of God manifested in flesh. It is a spiritual, rather than historical gospel, omitting many things chronicled by the other evangelists, and containing much more than they do in details of spiritual concepts. John emphasizes the *Divinity* of Christ and contains the key verse of the Bible: John 3:16.

34. History

- **Acts** contains the record of the birth of the Church on the day of Pentecost. This is the history of the development of the early Church.

35. Pauline Epistles

An Epistle is a letter. These are Holy Ghost inspired letters written to the Church.

- **Romans.** The main theme is justification by faith. Paul addresses Christian duties in the second half of the book.
- **I&II Corinthians.** Addressed to the Corinthian Church. The book deals with the cleansing of the church from error. Paul gives instruction to the church. This word still applies to the church today.
- **Galatians.** Addressed to the Churches in Galatia. Paul expounds on Justification by faith and warns the church about reverting to Judaism.
- **Ephesians.** Addressed to the Church at Ephesus. The main theme is the unity of the saints. Paul encourages unity between the converted Jews and Gentile saints.
- **Philippians.** Addressed to the Philippian Church. Jesus Christ is the central message.
- **Colossians.** Addressed to the Church at Colossae. Christ is emphasized as the head of the Church. Paul encourages the Church and also warns them against false doctrine.
- **I&II Thessalonians.** Addressed to the Church in Thessalonica. Paul encourages the church. These Epistles deal with the second coming of Christ.
- **I&II Timothy.** Paul counsels young Timothy in the ministry. Paul admonishes Timothy to *preach the Word*. These counsels and exhortations apply to anyone in the ministry.

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- **Titus.** Paul deals with ministerial duties. Good works are encouraged in this Epistle.
- **Philemon.** A letter written by Paul to Philemon concerning the runaway slave Onesimus. Paul pleads with Philemon to forgive Onesimus who had been converted and to restore him. Paul leads by example in forgiving Onesimus and helping to care for his physical needs.
- **Hebrews.** This Epistle is directed to the Hebrew converts. The author is not named in the book. It was probably another of Paul's Epistles. The epistle sets forth Christ as the messiah and His fulfillment as Prophet, Priest, And King.

36. General Epistles

- **James.** This Epistle was probably written by James the Lord's brother. It deals with the concept that faith without works is dead. This deals with practical religion and the character of a true Christian.
- **I&II Peter** Written by the Apostle Peter to encourage and strengthen the Church. The promise of the reserved inheritance is revealed in this Epistle. Peter encourages believers to receive the great and precious promises of God. This Epistle emphasizes the inspiration of Scripture. This Epistle contains a warning against false prophets.
- **I,II&II John.** Written by the Apostle John. God is life, light, and righteous love. A warning against error and false teachers. An admonition to walk in the truth.
- **Jude.** A call to contend for the faith that was once delivered to the saints. An alarm to be on guard against false teachers.

37. Prophecy

- **Revelation.** Received by John on the Isle of Patmos in AD 100. Contains prophecies and visions concerning the last days and the end of the age.

Unity & Inspiration

Perfect Unity of the Bible

Redemption is the one main theme of the Bible.

38. Redemption is the action of purchasing or paying in full.

Man has been redeemed by the blood of Jesus Christ. Jesus has paid the price in full with His shed blood upon the cross for the salvation of man. Salvation through the blood of Jesus is the main theme of the Bible. This theme can be found from Genesis to Revelation. The first promise of redemption is given in Gen. 3:15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

This is a prophecy that The Messiah who would come from the seed of the woman would one day bruise the head of the serpent. The theme continues to the Book of Revelation.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; - Revelation 5:9 This Scripture refers to the resurrected Christ who redeemed us by his blood.

39. Christ the Redeemer is the main Person of the Bible.

The blood sacrifices in the OT were a type of Jesus who is the lamb

From Adam to Abraham we see ---> the beginning of the human race.

Genesis 1:26, 27; 4:1; 5:1-5, 32; 6:9,10; 7:17-23; 9:1; 11:10, 27

Genealogy - a recorded history of one's ancestry, the study of family descent.

From Abraham to Christ we see ---> the beginning of a chosen race.

The Hebrew nation.

Genesis 12:1, 2; 22:15-18; 32:9-12; Joshua 1:1-3; Matthew 1:1,2, 16

(The nation was founded & nurtured by God in order to

slain from before the foundation of the world. *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* (Rev. 5:12) The

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OT looks forward by faith to the cross of Christ. The Gospels portray Christ and His death upon the cross. The NT looks back upon the finished work of the cross. Christ manifests Himself in the OT at different times in various ways. Christ is portrayed in type and in prophecy as the coming Messiah.

We trace His image on each page
In holy letters lined with light;
Redeemer, Prophet, Priest, and Sage—
Who finds His presence reads aright.

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The Bible is One

There is no error in the Bible. The Bible is the infallible Word of God. God's Word is without error or contradiction. The Bible is accurate and complete. The Bible is historically and scientifically accurate. There is no contradiction between true science and the Bible. True historical record and Archeological record are in complete agreement with the Bible.

There is complete harmony in the Bible itself. What has been written in one part of the Bible will be in agreement with what has been written in another part of the Bible. There is total unity within the Bible itself.

40. The Bible is One in Prophecy

a) The OT contains much prophecy. Prophecy is a declaration of something to come. It is history written in advance. All of these prophecies are in agreement with each other. Some of the OT prophecies have been fulfilled at a later date within the OT. Many OT prophecies were describing the coming of the Messiah.

b) The NT fulfils much of the OT prophesy. The prophecies are fulfilled in great detail confirming their accuracy. The prophetic note in every book is consistent with that in all the others.

41. The Bible is One in Doctrine.

c) Doctrine is the fundamental truths of the Bible arranged in systematic form. The truths of the Bible remain the same throughout the Word of God. There is perfect unity of Doctrine in the Bible. This unity is carried through from the Old to the New Testament. The Bible is the complete written revelation to man with perfect harmony of every doctrine and truth.

d) The Bible is a perfect union of truth. Truth does not change. Webster's Dictionary defines truth as : Conformity to fact or reality; exact accordance with that which is, or has been, or shall be. The Bible truths remain the same from Genesis to Revelation.

Sanctify them through thy truth: thy word is truth. - John 17:17

42. The Bible is One in Purpose.

e) The purpose of the Bible is to reveal God's will

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to man. The Bible reveals God's plan throughout the ages. The Word gives instruction and guidance to the souls of men. The plan of redemption is revealed to man in the Bible.

f) Each Book of the Bible heralds the one purpose of the Bible. God has revealed His will to different people at different times throughout the Bible. The entire Bible directs men to Christ and the plan of redemption which is the central theme of the Bible.

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43. **The Bible is One in Structure.**

g) Each Testament is composed of three main divisions - history, instruction, and prophecy.

h) There is but one Bible composed of both New and Old Testaments.

The New is in the Old contained; the Old is by the New explained;
The New is in the Old concealed; the Old is by the

“All of this intricate complexity of the Bible in content and design, with its cohesion, unanimity, and mutual confirmation, would be remarkable and impressive enough had it been achieved by a group of scholars working in close collaboration with constant interchange of information and ideas. Even under such conditions, with each writer’s assigned portion edited by a master mind and approved by the group at large, the composite unity of the Scriptures would be a phenomenal achievement. BUT, the Bible was not written that way! It was composed by forty or more writers who lived over a period of at least sixteen hundred years in about thirteen different countries and on three continents, and who wrote from vastly different backgrounds and experiences. They were shepherds, kings, soldiers, princes, priests, fishermen, scholars, historians, professional men, and common laborers. Their work was done in fields, deserts, caves, palaces, prisons, ships, and homes. They wrote on manifold subjects in many styles and at least three languages. And yet, in spite of such diversities and difficulties their heterogeneous works fit together with unfailing precision and uniformity, obviously designed one for the other.”

Christ in the 66 Books of the Bible

In Genesis , He is the Seed of the Woman	3:15
In Exodus , He is the Passover Lamb	12:1-28
In Leviticus , He is the Atoning Sacrifice	1:14
In Numbers , He is the Smitten Rock, and the Brazen Serpent	20:8-11; 21:8,9
In Deuteronomy , He is the Prophet Who is to come	18:15,18,19
In Joshua , He is the Captain of the Lord’s host	5:13-15
In Judges , He is the Deliverer of God’s people	2:16,18
In Ruth , He is the Kinsman Redeemer	4:1-10
In I Samuel , He is the Anointed One	16:10-17
In II Samuel , He is the King Enthroned	5:3-5
In I Kings , He is the Glory filling the temple	8:10,11

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- In **II Kings**, He is the Royal Seed saved from slaughter 11:1-3
In **I Chronicles**, He is the Glorious King 11:2,3; 14:17
In **II Chronicles**, He is the Lord Who appeared to Solomon 7:12
In **Ezra**, He is the Great Divider of men ch.10
In **Nehemiah**, He is the Restorer of the nation Israel 2:5
In **Esther**, He is the Advocate of His people 7:2-4
- In **Job**, He is the Living Redeemer and the Voice in the whirlwind
19:25; 38:1
In **Psalms**, He is the Shepherd, the Son, the King of Glory,
the Lord of hosts, the mighty God 23:1; 2:12; 24
In **Proverbs**, He is Wisdom and the Friend Who sticketh closer
than a brother ch.8,9; 18:24
In **Ecclesiastes**, He is the Significance of life ch.12
In **Song of Solomon**, He is the Divine Bridegroom
In **Isaiah**, He is Immanuel, Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace, and the Man of Sorrows
wounded for our transgressions 9:6; 53:3-6
In **Jeremiah**, He is the Divine Potter, the Righteous Branch, and
the Lord our righteousness 18:1-6; 23:5; 23:6
In **Lamentations**, He is the sorrowing Jehovah Who chasten His
people 1:1-6
In **Ezekiel**, He is the Glory of the Lord 10:4,18; 11:23; 44:4
and the coming King 21:26,27; 37:24
In **Daniel**, He is the Stone Cut without hands, the fourth Person
in the fiery furnace, and the Ancient of Days 2:34; 3:25; 7:22
In **Hosea**, He is the Child called out of Egypt 11:1
In **Joel**, He is the Lord Who roars out of Zion 3:16
In **Amos**, He is the Judge of the nations 9:8
In **Obadiah**, He is the Lord of the coming Kingdom 1:21
In **Jonah**, He is God's Messenger to the Gentiles 1:1,2; 3:3-5
In **Micah**, He is Bethlehem's Babe, ruler in Israel 5:2
In **Nahum**, He is the Stronghold in the day of trouble 1:7
In **Habakkuk**, He is the Lord in His holy temple 2:20
In **Zephaniah**, He is the King of Israel 3:15-17
In **Haggai**, He is the Lord of hosts, the Desire of all nations 2:7
In **Zechariah**, He is the King riding upon a colt and the Smitten
Shepherd 9:9; 13:7
In **Malachi**, He is the God's Messenger, and the Sun of Righteousness
Rising with healing in His wings 3:1; 4:2
In the **four Gospels**, He is the God-Man teaching, healing, preaching,
dying, and rising again Jn.1:14; Mt.9:35; Lk.23:44-46; Mk.16:5,6
In the **Acts**, He is the Ascended Lord at work in the world through His
Spirit 1:8,9
In the **Epistles**, He is Christ at the right hand of the Father,

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our Mediator Col.3:1; I Tim.2:5; Heb.7:25; I Jn.2:1
In **Revelation**, He is the Conqueror of sin and death returning in
glory 19:11-16

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INSPIRATION OF THE BIBLE, Jer. 1:9

I. Inspiration of the Bible

A. Definition of Biblical Inspiration

44. What is meant by the term inspiration?

a) The word inspiration is derived from the Latin *in spiro* meaning to 'breathe in'.

b) c.1300, "immediate influence of God," especially that under which the holy books were written, from Old French *inspiracion* "inhaling, breathing in; inspiration," from Late Latin of *inspirare* "inspire, inflame, blow into," from *in-* "in" (see *in-* (2)) + *spirare* "to breathe" (see *spirit*).

c) mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.)

d) The word inspiration literally means *God breathed*.

2 Timothy 3:16—*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*

Every Believer must know beyond all doubt that their Bible is none other than the breath of the Almighty God. (2 Samuel 23:2; Acts 1:16; Mark 12:36)

2Sa 23:2 The Spirit of the LORD spake by me, and his word was in my tongue.

Ac 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Mr 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

The Scriptures secret of its EXCELLENCE lies in the fact its **words are breathed by God.**

Jer 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

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B. Deceptive Views of Biblical Inspiration

1. The Bible was produced by natural inspiration.

This false view holds that the Bible is the product of genius of a high order, but not supernatural, or Divine. This is the type of inspiration that Milton, Shakespeare, or Confucius show in their writings. No man of intelligence, however, can go from reading Shakespeare to reading the Bible without feeling that the difference between the two is more than just by degree. A book can be inspiring without being inspired. The Bible far supersedes the books of men.

2. God used levels of inspiration to give us the Bible.

This false view claims that God used different levels of control at different times in the process of inspiration. This view advocates that sometimes God used Divine inspiration and at other times, God only offered suggestions or promptings of instruction.

This is totally contrary to true Biblical inspiration.

3. God only gave the concepts or thoughts to the men who wrote the Bible.

Those who promote this false view advocate that only concepts or thoughts were given by inspiration. This position leaves the wording of the text to the minds of men. This again is contrary to the correct meaning of true Biblical inspiration.

4. Only portions of the Bible are inspired.

This is a dangerous false doctrine referred to as partial inspiration. This position states that the Bible contains the Word of God, but is not all of Scripture is inspired. Who then decides what is and what is not inspired? Such a theory leaves man in awful and fatal uncertainty.

5. What is the correct understanding of the inspiration of the Bible?

“Verbal and plenary inspiration” is the correct view.

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c. Declarations of Biblical Inspiration

6. The entire Bible is inspired of God.

II Timothy 3:16—*All scripture is given by inspiration of God...*

The view that the Bible in its entirety is inspired of God is called *plenary inspiration*. Plenary means full or complete. The Complete Bible from Genesis to Revelation is the inspired Word of God. All Scripture is equally inspired.

Because it is inspired of God, the Bible is *infallible*. Infallible means *to be totally exempt from the possibility of mistake*. This word is applied to God who is not capable of error or mistake. Used in reference to the Bible, infallible refers to the Divine Authorship of Scripture. The Divine Author is infallible and therefore His Word is infallible.

7. The Old Testament is inspired by God.

Over and over again we can find the following phrases in the Old Testament

:“Word of the
Lord”
“God
said/spake”

“God
commanded”
“God
appeared”

“the Lord
said/spake”
“thus saith
the Lord”

These phrases affirm the inspiration of the Old Testament. The validity of these claims of inspiration is evident from the minuteness and detail as to names, times, and places which characterized their messages, and from the exact literal fulfillment of their prophecies.

Acts 28:25—*And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,*

2 Peter 1:21—*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Hebrews 1:1—*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*

Dt.18:18-22—v. 22 ***When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.***

8. The New Testament is inspired by God

The writers of the NT claim inspiration for OT writers as well as for themselves:

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Acts 1:16—...this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus..

9. The Men were Inspired

The Scripture declares that Holy men of God spake as they were moved by the Holy Ghost. – 2 Peter 1:21 God breathed His Word through the men that were the human instruments to write the Bible. The prophet's spoken words from God were used by God to communicate with His people. The Lord instructed many of these men to write down His Words. The men were inspired and instructed by God to give His Word to the people.

1 Thessalonians 2:13; John 6:63; Eph. 3:8-9

10. The Words were Inspired

11. Not only were the men inspired by God, but the very choice of words came straight from the throne of God. God inspired the choice of the words of Scripture. This is referred to as verbal inspiration. The writers were not left absolutely to themselves in the choice of words that they should use. God guided the very wording of the Bible.

Jude 17—But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

2 Peter 3:2—That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour

John 12:48—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

12. The Letters were Inspired

The very letters of the words of the Bible are Divinely inspired. For example, let us look at the doctrine of "one seed and not many" through Christ which is established by the use of a single letter: 's.'

Galatians 3:16—Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (comp. Gen. 22:16-18)

The 's' in this verse makes ALL the difference. The 's' makes the difference between singularity and plurality and most important the difference of stating that there is one mediator or stating there are many

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mediators. Had God said 'seeds' instead of 'seed' the promises could have come through Confucius, Buddha, Mohammed, the Pope or anyone else that chose this claim of fame. By definite use of singularity, God closes the door on false messengers and exalts Christ as the ONLY way to God. The promised seed could only be Christ and not Christ and Buddha or Christ and Mohammed. Jesus Christ alone was and is the promised seed.

13. Every Iota was Inspired

Matthew 5:18—*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

A *jot* could be equaled by an apostrophe (') and a *tittle* equaled by a hyphen (-).

"The Bible is none other than the voice of Him that sitteth on the throne. Every book of it, every chapter, ever verse, every word, every syllable, every letter is the direct utterance of The Most High."—Dan Burgon

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D. Demonstration of Biblical Inspiration

14. It produces “Born Again” Men.

II Corinthians 5:17—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The following chart lists men of God who have been converted through various portions of Scripture. These Scriptures had an impact on the lives of these men of God.

John Calvin	Isaiah 53:5	C.H. Spurgeon	Isaiah 45:22
Henry Moorhouse	Matthew 1:21	John Williams	Mark 8:36
Sir James Simpson	John 3:14,15	W.P. Lockhart	John 19:30
David Livingston	Acts 16:31	William Cowper	Romans 3:25
Sir George Williams	I Corinthians 15:1-4	Martin Luther	Galatians 3:11
Lord Shaftesbury	I Peter 3:18	Hedley Vicars	I John 1:7
James Chalmers	Revelation 22:17	Robert Moffat	John 3:16
Duncan Mathieson	John 3:16	Richard Weaver	John 3:16

Who ever heard of anyone being made “a new creature” through Homer, Shakespeare, Scott, Dickens, Macauley, Huxley, Carlyle, Eliot, Kipling, Wells, or anyone else? Millions have been made new by reading and believing the Bible which is the Word of God.

15. It produces spiritual growth.

The Bible produces spiritual growth in the lives of the saints of God. The Bible is the spiritual food of the Christian and must be read daily for Christian strength and growth.

Jeremiah 15:16—Thy words were found, and I did eat them; and thy word was unto me the joy...

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1 Peter 2:2—*As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

2 Peter 3:18—*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...*

16. It cleanses the life.

The Bible can cleanse the lives of men and women. The Holy Ghost will convict men through the Word. The Bible will reveal to men what needs to be changed in their lives. The laver in the Tabernacle is a symbol of the Word of God. The priests were required to wash in the laver every time they came into the service of the Lord.

John 15:3—*Now ye are clean through the word which I have spoken unto you.* (Eph. 5:26)

Psalms 119:9—*Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

1 Peter 1:22—*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

17. It builds up the believer.

There is strength and encouragement in the Word of God. The Word will build you up and sustain you in the difficult times. Christians can stand upon this sure foundation.

Romans 16:25—*Now to him that is of power to stablish you according to my gospel...*

Eph. 2:20 -22—*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.*

18. It ends in perfection. (Read Ephesians 4:11-15)

Definite Proofs of Biblical Inspiration

There are crystal clear proofs of the inspiration of the Bible. Besides the declarations of the text itself, multitudes of Biblical facts indicate that Scripture was divinely inspired.

19. Its Unbroken and Perfect Unity

The Bible contains 66 books written by approximately 40 different men in four languages spanning a period of 1600 years, by men living as far as 1500 miles apart. The men used were from all walks of life; they were kings, doctors, prophets, shepherds, servants, fisherman, and even a tax collector. Yet there is unbroken and perfect unity throughout the

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entire Bible. This could only be the work of God.

20. Its Fearless Foretelling

The Bible foretells events many years and even centuries before they took place. The timing of the writing of the Old Testament prophecies can be historically documented because an accurate record of the history between the Testaments has survived. This historical record confirms the date of the ending of the Old Testament placing a four hundred year biblical silence between the last of O.T. prophecy and the start of N.T. fulfillments. The dates when the Bible books were written can be historically documented. The Septuagint, which is a Greek translation of the Old Testament, can be accurately placed at least two-hundred and fifty years before the birth of Christ. Since the Greek Septuagint was translated from the Hebrew text there had to have been the Hebrew Old Testament in existence at least two-hundred and fifty years before the New Testament. This is historical proof that these prophecies were written hundreds of years in advance of their detailed fulfillment in the New Testament. There is no possible way that man could have made such accurate predictions. This is a definite and inarguable proof of the Inspiration of Scripture.

EXAMPLES OF ACCURATELY FULFILLED PROPHECY:

a) The Prophecies of Christ

- He would be of the seed of Abraham - Gen. 22:18 - Mt. 1:1
- He would be a descendant of David - Jer. 23:5 - Mt. 1:1
- He would come from the tribe of Judah - Micah 5:2 - Mt. 1:2, Heb. 7:14
- He would be born in Bethlehem - Micah 5:2 - Mt. 2:1
- There were 29 prophecies fulfilled in one day during the events of the crucifixion of Jesus which were accurately predicted in great detail centuries before His death.
- There are over 300 Messianic prophecies that were fulfilled in Christ.

Acts 3:18—But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Jesus fulfilled all the O.T. prophecies concerning Him despite improbability. No man is able to choose his lineage before he is born, yet Jesus was born exactly according to the lineage as prophesied. There were other people involved in the fulfillments of these prophecies such as the Roman soldiers who parted Jesus garments among them and cast lots for His robe. Even the darkness that took place at the death of Christ can be historically documented and verified. The prophet Amos foretold of this darkness approximately 700 years before it occurred. There is no human explanation as to the accurate fulfillment of these Messianic prophecies.

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This is a clear proof of the inspiration of the Bible!

b) The Prophecies of Israel

- Moses prophesied of the future of Israel. – Deut. 4:23-38.
- They would become captives because of their sin. –Is. 22:17, Jer. 20:6.
- They would be scattered into all lands. – Deut. 30:1-3.
- They would be persecuted. – Lk. 19:41-44.
- Preceding the time of Christ's return, Israel would be gathered again to her own land. (Luke 21:29-32; Eze. 36-37) This was fulfilled May 14, 1948.

Ezekiel 36:24—*For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*

- God stated that He would watch over the people of Israel like a shepherd (Jeremiah 31:10). Less than 24 hours after Israel declared independence in 1948, its surrounding countries (Egypt, Jordan, Iraq, Syria, and Lebanon) attacked Israel, hoping to replace the Jewish state with an Arab state. These countries are much larger than Israel, but tiny Israel prevailed in that war and was able to capture additional land! Israel also prevailed in two other major wars that followed (Six-Day War, 1967 and Yom Kippur War, 1973).

c) The Prophecies of Nations

- Babylon was overthrown and brought down like Sodom as prophesied (Isa. 13:19; Jer. 51:37). Daniel 5 describes the transfer of power to the Medes and Persians.
- The Grecian Empire was the third kingdom described in the prophetic dream in Daniel 2:39 with Babylon being the first Kingdom. Alexander the Great conquered the world exactly as was foretold in this prophecy. (This prophetic dream is studied in depth in the 3rd year *Prophecy* course.)
- The division of the Roman Empire is also foretold in the division of the legs of the same image in Nebuchadnezzar's dream in Daniel 2.
- Nineveh was laid waste by fierce nomadic peoples. Nahum (1-3, 3:7) foretold that the gates would be *set wide open to thine enemies* (3:13). The Tigris river flooded at the time of the attack and washed away much of the walls including the gates of the city.
- Tyre was to be destroyed according to Ezekiel 26:3-14. This is a very specific prophecy given approximately 588 BC. The Scripture declares that many nations would come against Tyre. v. 3. God said he would bring the king of Babylon against them. v.7. The prophecy states that the stones, the timber and the dust would be cast into the water. v. 12. Nebuchadnezzar, the king of Babylon, did lay siege to Tyre for thirteen years. Alexander the Great took the city of Tyre on the Island in 332 BC by building a land bridge to the Island. They used stones, timber from the destroyed buildings and earthen fill to make what is called a mole (earthen bridge) in the water. The

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soldiers put the stones, timber, and dust into the water exactly according to the prophecy. This specific fulfilled event is beyond the mere speculation of man. The Bible is the inspired Word of God. The mole of Alexander the Great is still in existence today.

- Jesus foretold of the destruction of the Temple in Jerusalem. – Mt. 24:1-2, Mk. 13:1-3. The city of Jerusalem was destroyed in AD 70 under the Roman General Titus. The temple was burned and the gold melted between the stones. The soldiers literally took apart the Temple stone by stone to retrieve the gold. Again the prophecy was fulfilled in detail exactly as Jesus said it would be.

d) The Prophecies of the Last Days

2 Timothy 3:1-9—v. 1 This know also, that in the last days...

There are numerous accurate descriptions of the last days found in Scripture. These are just some of the prophecies that describe the condition of our day:

- An increase of knowledge – Dan. 12:4

Think of all the new innovations that have taken place within the last one hundred years. The Wright brothers' first flight was in 1903 and today air travel is a common mode of transportation. There has been so much advancement in technology in a very short time.

- Many false prophets – Mt. 24:5,11
- Wars and rumors of wars – Mt. 24:6
- Famines, pestilences and earthquakes – Mt. 24:7
- Iniquity shall abound – Mt. 24:12
- Gospel preached in the entire the world – Mt. 24:14
- Eating, drinking and marrying – Mt. 24:38
- As it was in the days of Lot – Luke 17: 28-29

(They drank, bought, sold, planted and built. This sounds a lot like the people today. There is also a rise of the sin of homosexuality today as it was in the days of Lot.)

- A departing from the faith – I Tim. 4:1

21. Its Historical Accuracy

Archaeology is about learning about the past by finding things that were used by ancient peoples. These ancient artifacts tell us information about the people that used them. There have been many archeological finds that support the historical accuracy of the Bible. As a matter of fact, no archeological find has yet to contradict the Bible. Critics have argued that

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the Bible is not historically accurate, yet archeology continues to validate the Bible as true.

A Hittite library was discovered in Turkey in 1906 confirming the accuracy of the Biblical record of the Hittite people.

There have been skeletons found of giant people confirming the description of giants in the Bible.

The remains of a crucifixion victim were found in Jerusalem in 1968. The victim's feet had one nail hole that penetrated through both feet and one nail hole in each of the lower arms. The man was believed to have been executed by the Romans in the Jewish uprising of AD 70. This confirms that crucifixion was indeed a means of execution used by the Romans as described in the Biblical account of the crucifixion of Jesus.

The Book of Acts has been confirmed to be historically accurate.

There have been inscriptions found containing the names of people described in the Bible in the locations the Bible places the people in.

There have been many archeological finds that continue to confirm the historical accuracy of the Bible. This is more evidence that testifies to the inspiration of Scripture.

22. Its Scientific Accuracy

The Bible is scientifically accurate. There are things described in the Bible that the men that wrote them would have no way of knowing. God is the author of Scripture and knows all things.

The descriptions in the Bible are true and scientifically accurate.

The dimensions of Noah's Ark given to Noah by God are in perfect proportion for a most seaworthy vessel. Modern vessels that have been designed with advanced understanding of physics and the use of computer technology use the same proportions that Noah did. There is no way that Noah could have had access to this knowledge. The only logical conclusion is to believe the Biblical account that God give these dimensions to Noah.

The book of Job refers to the parting of light. Job 38:24 Light can be separated into parts with a prism. There is no way that Job which is the oldest book in the Bible could have known that light can be divided.

Ecclesiastes refers to the circuits of the wind. There are wind currents and patterns that have been discovered by modern science with the aid of satellites and computers. The men of the O.T. times would not have had access to such information, yet again the Bible accurately refers to the circuits of the wind.

How did the writer of Ecclesiastes know that the rivers run into the sea. -Eccl. 1:7

Isaiah spoke of God sitting upon the circle of the earth. Is. 40:22. The earth was not proven to be round until Magellan's expedition sailed around the world in the 1500's. Isaiah did not have access to such information. This again is a testimony to the Inspiration of Scripture.

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23. Its Peerless Power

Romans 1:16—*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

The Bible is more than just a book. The Bible is the Word of God. The Bible was written by Holy men of God moved upon by the Holy Ghost. The Bible is to be understood by the Holy Ghost moving upon you. Those who earnestly read the Bible in faith can be changed by the power of God. God can use the Bible to change men's lives. Many lives have been changed by the power of God by simply reading and believing the Bible.

The Bible has power to save people from all walks of life: drunkards, drug addicts, prostitutes, thieves, murderers, all sinners. All can be saved through Jesus Christ. Without exception, counsel and direction for every situation of life can be found in the Word of God. Unequaled and unrivaled, the Bible stands prominently above any and all other written works. Simply, the Bible is the only book God moved upon man to write for a pattern for eternity.

The Bible is the Divine Directions that the Holy Ghost uses to guide men to Heaven

The Bible is the Plumber's Guide to Heaven Through faith with Power

The Bible is the Builder's Guide to Heaven Through faith with Power

The Bible is the Lawyer's Guide to Heaven Through faith with Power

The Bible is the Doctor's Guide to Heaven Through faith with Power

The Bible is the Judge's Guide to Heaven Through faith with Power

The Bible is the Builder's Guide to Heaven Through faith with Power

The Bible is the My Guide to Heaven Through faith with Power

The Bible is the Your Guide to Heaven Through faith with Power

Canonization of the Bible

The process of the Bible books being gathered together into their current form is what is meant by: *Canonization of the Bible*. This process did not happen overnight. Remember that each individual book had to be laboriously copied by hand. The books were used and distributed by the religious leaders of the day. There were also other books written that claimed inspiration that were not included as part of our Bible. There were religious and historical books that were also in distribution at the time of this process of judging which books should be included into the Canon. This process of recognizing which books were inspired and which books were not is what we will study in this section. We will try to answer the question: How did the Bible come into its present form?

I. Definition of Canonization

The word Canon comes from the root word *reed*.

The reed was used as a measuring device. The English word is cane and the Greek word is kanon. The word canon means a rod, rule or measuring device. 3rd century church leader Origen used the word canon to refer to the rule of faith.

The word Canon refers to the books that were judged to be of Divine origin.

24. **The Biblical canon is the inspired books that have been collected together in the Holy Bible. Remember the word Bible means books and the Holy Bible is a collection of Holy books. The word Canon is simply the word that is used to refer to this collection of Holy books that we call the Bible which is the inspired Word of God.**
25. **The Old Testament Canon refers to the Old Testament books that were judged to be divinely inspired and included in the part of the Bible we call the Old Testament.**
26. **The New Testament Canon refers to the New Testament books that were judged to be divinely inspired and included in the part of the Bible we call the New Testament.**

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Canonization is the process of placing writings in the Biblical canon.

27. **The Divine Author gave the Scriptures to Holy men of God.**
28. **The manuscripts were carefully copied by hand.**
29. **The books were not collected together in their current form immediately.**
30. **The Jewish scribes and religious leaders gathered the books together that were judged to be of Divine origin into the Old Testament Canon.**
31. **The early church leaders gathered the books together that were judged to be of Divine origin into the New Testament Canon.**

Canonicity refers to the fact that a book has been judged to be of Divine origin and has been included in the Canon.

32. **Example: The Canonicity of the Book of Isaiah was recognized because it was deemed to be inspired by God.**
33. **Canonization in this context should not be confused with the Roman catholic usage referring to the process of making dead people saints.**

Determination of Canonicity

What determined which books would be included in the Bible and which books would not be included in the Canon of Scripture? This is an important question which must be able to be answered by the serious student of the Bible. You must know beyond doubt that the Bible in its current form is THE INSPIRED WORD OF GOD.

Incorrect Views on the Determination of Canonicity

34. **The religious leaders determined Canonicity.**

Religious councils did not determine Canonicity. The councils of man can not make a book Scripture which in its own nature is not Scripture.

35. **Critics will assert man had to decide which books to include in the Canon therefore placing doubt on the**

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reliability of the Bible.

36. It has been argued that men chose only books that were in agreement with their religious views to be in the Canon.

This is therefore said to be the only reason for the unity and harmony of the Scriptures. The argument is that men excluded books that did not agree with their views and included only books that did agree with their views. This false view places man as the determiner of the Canon.

Correct Views on the Determination of Canonicity

37. God determined Canonicity.

God gave to man the books that He wanted to be included in the Bible. God protected and preserved the books that He inspired and safeguarded their collection into the Canon.

38. The Divine Inspiration of a book determined Canonicity.

A book was included in the Canon because it was recognized to be the Divine Inspired Word of God. A book that was not deemed to be of Divine authority was not included as part of the Canon of Scripture.

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Description of the Old Testament Canon

The Old Testament Canon was divided into three categories.

- 39. **The Law - the writings of Moses.**
- 40. **The Prophets - the writings of men who held the office of a prophet.**
- 41. **The Writings - with the exception of Ruth and Lamentations the writings of men who did not hold the office of a prophet. This section is also referred to as the Hagiographa in many of the Jewish texts.**

The Masoretic Text (MT)

- 42. **The word *masoretic* means *traditional*. *Masoretic Text* refers to the traditionally accepted Hebrew Scriptures. The Masoretic Texts were originally controlled by a group of Jews known as the Masoretes.**
- 43. **The MT is the authoritative text of the 24 books of the Jewish canon (*Tanakh* or *Hebrew Bible*) complete with explanatory, grammar, pronunciation and spelling notations and significant textual details. (i.e., the total number of letters on a given page could be found noted in the margin of a Masoretic Text.)**
- 44. **The goal of the Masoretes was to wholly preserve the very form, words and meaning of the Scriptures. Any loss or change at all was inexcusable.**

The Hebrew Scriptures were preserved by the priests.

- 45. **It was a priestly duty to preserve the written revelation of the Scriptures. The priests were the divinely appointed guardians and teachers of the Law.**

Deuteronomy 31:24-26—*And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites... Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.*

The law was placed in the charge of the priests to be kept by them alongside the Ark of the Covenant. The priests were also commanded to read the law every seven years.

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- 46. The priests oversaw the task of making correct copies of the law for the use of kings and rulers.**

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Great care was taken to protect and preserve the inspired manuscripts.

47. Christ was faithful to His promise that the OT Scriptures would not perish.

Matthew 5:18—*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

48. The scribes used various techniques to insure the accuracy of the copied manuscripts of the Hebrew text. They used tests such as counting vowel patterns and checking for the placement of certain words within the text when checking the accuracy of a newly completed copy. The entire manuscript would be discarded if it was found to contain an error.

49. From the end of the first century until the Protestant Reformation, the Hebrew Old Testament was preserved by the Jews.

Jewish scribes carefully copied and preserved the manuscripts of the Old Testament. Augustine said, the Jewish scribes were the librarians of the Christian Church. The earliest of these scribes were called Tannaim (teachers). They copied the text of the OT with great accuracy. The Tannaim were followed by a group of scribes called Amoraim (Expositors). These were scholars who worked not only as copyists, but also produced The Talmud which is a book of exposition on the laws and traditions of the Jews.

50. The traditional (Masoretic) text was printed at the end of the medieval period. The Psalms were printed in 1477. And in 1488 the entire Hebrew Bible was printed for the first time.

The burial of the Hebrew manuscripts.

The Jewish Rabbis held the copies of the Holy Scriptures in great esteem. When a manuscript was too old and worn to be of any further use, they were reverently retired. It was believed to be better to give them an honorable burial than to allow the risk of them to be improperly used or profaned. This is the reason that there are only so many surviving copies of Old Testament manuscripts.

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The division of the Hebrew text into chapters and verses.

51. **The division of the Scripture into verses is quite an early practice and were fixed by the Masoretic family of ben Asher about AD 900.**
52. **This system divides the thirty-nine books of the Old Testament (as we reckon them in our English Bible) into 23,100 verses. The Hebrew text is also divided into paragraphs.**
53. **The division into chapters was first done by Cardinal Hugh of St. Cher in 1244.**

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Discovery of the Old Testament Canon

Internal Cross-Referencing

There is no complete historical record of the acceptance of each O.T. book; therefore, the narratives of the Bible itself are the best historical records we have.

54. **The *Books of the Law* were accepted immediately by Israel. -Ex. 24: 3-4**
55. **Joshua wrote in the book of the Law of God. -Joshua 24:26.**
56. **Samuel's book was placed before the Lord. -I Samuel 10:25.**
57. **The *Book of the Law* was re-established in Josiah's time. -II Kings 22:8-11,23:1-2**
58. **Ezra and Nehemiah admonished the people to pledge allegiance to the books of the Law of Moses. -Nehemiah chapter 8 and 10:28-29**
59. **Later writers recognized earlier writings as being God's authoritative Word.**
 - a. **Daniel recognized the book of Jeremiah to be from the Lord. - Dan. 9:2**
 - b. **The books of the Law of Moses are mentioned in other books of the OT. -Josh. 1:8, 8:31, I Kings 2:3, II Kings 14:6, 21:8, 23:25, Dan. 9:11-13, Mal 4:4**
 - c. **Solomon's writings are referred to in I Kings 4:32**
 - d. **Jeremiah mentioned Micah's prophecy from a century before. -26:17-29**

Tests of Old Testament Canonicity

There were tests used by the Jewish leaders to judge the canonicity of a book. These principals have been determined from the writers of Biblical and Church history. There was a systematic approach to the recognition of the Canonicity of a book. This section makes mention of the Biblical **writers** of the canonical books. These references are only in respect to the fact that they were the human tools of the **Divine Author**.

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60. Was it written by Moses?

Mosaic authorship of a book was considered a valid test of Inspiration by the Jews from time immemorial. Moses is revered as the great prophet of the Jews. The books that were written by Moses were considered to be of Divine origin from the earliest of the Jewish historical record. The evidence of archaeology in Palestine strongly supports this traditional view. Jesus confirmed that Moses was the human vessel who received the Law. Did not Moses give you the Law - John 7:19. As was already stated the Biblical account records the immediate acceptance of the books of the law as being given by God.

61. Was it written by a known prophet of God?

If the book was written by a known prophet of God who was considered to be an oracle of God; then the book was believed to be the Word of God.

62. Was its writer confirmed by acts of God?

The writer was considered to be a man of God if he had the witness of the power of God in his life. If the writer was considered to be a man of God then his writings were also considered to be from God. The sons of the prophets recognized the authority of Elisha when they saw him take up the mantle of Elijah and part the Jordan River. - II Kings 2:15.

63. Is it in agreement with the rest of Canonical Scripture?

There must be perfect unity of Scripture. Doctrine in one part of Scripture must agree with the truths contained in other parts of Scripture. As has already been stated some will argue that books were only chosen that agreed with the views of the leaders who chose them. Yet, a book could not be considered as Canonical if it was not in agreement with the rest of the received Scripture. A book was recognized as being Canonical because it was inspired. This as we can see was not the only test of the Canonicity of a book. And obviously a book of Divine origin would not contradict another book of Divine origin.

64. Does it tell the truth about God?

The book must be accurate in its description of God and the things of God. The book would be rejected as being divinely inspired if it contained error concerning theology.

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65. Was it accepted by the Jewish leaders as being authoritative Scripture?

Some books were accepted by the Jewish leaders as being Canonical while others were not. This is a testimony that the Jewish leaders recognized the books that were included in their Canon to be authoritative Scripture.

New Testament Testimony of the Old Testament Canon

Jesus confirmed the authority of the Old Testament Canon.

66. Jesus referred to the three divisions of the OT Canon: the Law, the Prophets, and the Writings.

Luke 24:44—... *all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

67. It was common knowledge at the time of Christ that the OT was divided into these three sections. By mentioning these sections, Jesus was confirming the authority of the OT Canon as divided. The Jews of Jesus day would have understood that He was referring to the complete Canon (of the Old Testament) in this statement:

- a. **Jesus questioned the Jews: Did not Moses give you the Law? -John 7:19**
- b. **Jesus mentions the Law and the prophets. -Mt. 5:17; 22:40.**
- c. ***Psalms* generally refer to the section more commonly called *The Writings*.**

68. Jesus read from the book of Isaiah. LK.4:17-21. Jesus referred to this passage as Scripture and thus confirmed the authority and inspiration of the text.

69. Jesus would not have quoted the OT books if they were not inspired.

The New Testament confirms the authority of the Old Testament.

70. There are about 263 direct quotations from the OT in the NT. The use of these quotes in the NT indicates that they were considered to be the Authoritative Word

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of God.

71. **Paul referred to the OT writings as *Scripture*. Rom. 10:11; 11:2; Gal. 3:8**

Description of the New Testament Canon

The New Testament Canon is divided into five categories.

72. **Gospels - Matthew, Mark, Luke, John**
73. **History - *Acts***
74. **Pauline Epistles - Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon, Hebrews***
75. **General Epistles - (Hebrews*) James, 1&2 Peter, 1,2&3 John, Jude**
76. **Prophecy - *Revelation***

The Textus Receptus

77. **The Latin phrase *Textus Receptus* means *Received Text and refers to* the Greek New Testament manuscripts as they were commonly accepted by the early church. There is a clear traceable stream of the inspired text that was commonly accepted by the early church. God has preserved His Word through the ages.**
78. **99 % of over 5,200 manuscripts of the Greek New Testament agree with the KJV and Erasmus' Greek New Testament. Less than 1% (.08%) agree with the odd omissions and changes in the TNIV, NIV, ESV, HCSB, NASB, NRSV, NLB, CEV, NCV, NAB, and NJB. (G. Riplinger, "In Awe of the Word", 2003)**
79. **The *Textus Receptus* are the MSS which were used by the Reformers. The Christian church recognizes the twenty-seven books of the *Textus Receptus* as being the New Testament Canon and all other MSS that remain are so contradictory and mixed up they cannot be considered trustworthy.**

The first printed Greek New Testament

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80. Erasmus published a Greek New Testament text in 1516. Erasmus used every available manuscript to print his Greek New Testament. He even referred to the Latin Vulgate which he believed to be greatly flawed and corrupt to insure that he looked to every possible source. He looked to gain the pure original meaning of the Holy Spirit inspired text. Erasmus' Greek New Testament was a faithful consensus of the handwritten Greek texts which were used before the printing press. He used every manuscript available and compared them with great care to insure a correct Greek New Testament would be printed and circulated for the first time.

81. Erasmus did not create the *Textus Receptus*; he collected and printed. He collected the many handwritten copies of Scripture in circulation and comparing one with the other discerned a true consensus among the MSS from which he printed his N.T.

*"We should not attribute to Erasmus the creation of a 'received text,' but only the transmission from a manuscript text, already commonly received, to a **printed form**, in which this text would continue to prevail for three centuries." – Kenneth W. Clark, Greek manuscript scholar (emphasis added)*

The Holy Ghost guarded and preserved the true New Testament Text.

82. God's Word will not pass away.

Mathew 24:35—*Heaven and earth shall pass away, but my words shall not pass away.*

I Peter 1:23—*Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.*

83. The Holy Ghost taught the Christians which books were inspired.

84. John 14:25-26—These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

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85. **The Holy Spirit also led the Christians as to which books were not inspired. Some books were mistakenly regarded as canonical by some of the early Christians. For example, Ireneus considered “The Shepherd of Hermes” to be inspired. The Holy Spirit would eventually fix the canon in its current form of the 27 books of the New Testament.**

The Received Text of the NT was preserved by the leaders of the Church.

86. **In the very beginning of the church the Apostles instructed the church as to which books were inspired and which books were not. Remember John, the last of the original Apostles, was instrumental in instructing the Church and passing on the true inspired manuscripts of the New Testament until approximately AD 100.**

87. **The early church leaders passed on the manuscripts of the New Testament. Ignatius and Polycarp, leaders of the early church, were taught by the Apostle John giving them direct Apostolic instruction as to the knowledge of the inspired manuscripts. Polycarp taught Irenaeus who would continue as a leader in the church. The leaders instructed their successors in the truth of God’s Word.**

Discovery of the New Testament Canon

There is some historical account as to the acceptance of the New Testament Canon.

88. **The first New Testament books to be assembled together were the Epistles of Paul. A collection of Paul's Epistles was in circulation at the beginning of the second century. Ignatius a leader in the second century referred to Paul’s epistles as Scripture. A collection of the Pauline epistles existed at the time Polycarp wrote to the Philippians and when Ignatius wrote his seven letters to the churches of Asia Minor about AD 115.**

89. **The four Gospels were collected together in a**

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compiled format sometime in the earlier part of the second century. The exact date when the Four Gospels were collected together is unknown. It is generally agreed that they must have been collected together and accepted before AD 170, because the four canonical Gospels are used by Tatian, a church leader, in his harmony of the Gospels written in AD 170. Irenæus, in his work "Against Heresies" (A.D. 182-88), names the four Gospels of the New Testament and refers to them as Scripture.

- 90. The four Gospels referred to as *The Gospel* and the Pauline Epistles referred to as *the Apostle* were in circulation as separate collections in the early years of the second century. These two parts were to be connected by the Book of Acts which brought the two collections together into one collection of books. This was the beginning stages of the collecting of the New Testament books into one complete Canon.**
- 91. Before AD 200 the Epistles of Paul, the Gospels, Acts, I Peter and I John were recognized as Scripture by the Christian church. The writings of Irenaeus, Clement of Alexandria, and Tertullian indicate the acceptance of these books as inspired and Canonical and accorded an authority equal to that of the Old Testament Scriptures.**
- 92. The seven remaining books, 2 and 3 John, 2 Peter, Hebrews, James, Jude and Revelation, were accepted as Scripture around AD 300.**

A testimony within the New Testament itself.

- 93. The Apostle Peter, shortly before he died, referred to Paul's Epistles as Scripture, and also makes mention of the rest of Scripture indicating that he esteemed the other completed inspired books as Scripture. - II Peter 3:15-16.**
- 94. Revelation refers to itself as a book of prophecy. - Rev. 1:3, 22:18,19.**

There is historical evidence of the use of the N.T. books by the early church leaders.

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1. Clement of Rome (97-140) wrote much from and about the New Testament. Clement of Rome in AD 95 wrote a letter in the name of the Christians of Rome to those in Corinth. In this letter he uses material found in Matthew and Luke.

2. Ignatius (AD35-116) refers to large portions of the New Testament. The Epistles of Ignatius (AD115) uses language from nearly all of the Pauline epistles. The Epistle to Polycarp mentions portions of Philipians and cites nine of the other Pauline epistles. Ignatius quotes from Matthew and also from I Peter and I John.

3. Polycarp (AD 69- 155) refers much to the writings of the New Testament.

There is historical testimony of the acceptance of the Canon by church leaders.

1. Theophilus (AD 115-188}, Bishop of Antioch AD 168, refers to *the evangelists* and *the Holy Scriptures* of the New Testament.

2. Clement of Alexandria (AD115-188) in the latter part of the second century refers to the collection of the four Gospels as being recognized as Scripture.

95. Irenaeus (AD 130-200) refers to the New Testament writings as the Holy Scriptures. He quotes from every N.T. book except Philemon and III John. The New Testament Canon recognized by Irenaeus was very close to what we hold today.

96. Tertullian (AD 160-221) uses for the first time the term New Testament, and calls the whole Bible *the whole instrument of both Testaments*.

97. Eusebius (AD 260-340) in approximately AD 330 divides all the 27 books of the New Testament into the disputed and non disputed categories.

98. Athanasius (AD298-373), Bishop of Alexandria, in his Easter letter of AD 367 lists the 27 books of the New Testament and he used the phrase *being canonized* in regards to them.

Tests of New Testament Canonicity

There were tests that were used by the early church to judge the Canonicity of a book. There were many church leaders involved at different times who judged which books were inspired and which books were not.

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The following four guidelines was used by these leaders in their discovery of the New Testament Canon.

99. Was the book written by an Apostle?

We understand that God is the author of the New Testament. The Apostles were some of the Holy men of God that The Divine Author spoke through. If a book could be proven to have been written by one of the original Apostles of Jesus it was considered to be of Divine origin. Much weight was put on the teaching and instruction of the original Apostles. The writings attributed to the apostles circulated amongst the earliest Christian communities.

100. Was the book approved by an apostle?

It was believed that the original Apostles would know which books were inspired and which books were not. A book not written by an Apostle that had Apostolic approval was considered to be of Divine origin.

101. Was the book universally accepted by the early church by the end of the fourth century?

There were certain books that were accepted almost immediately by the early church as being Divine Scripture. These books were readily included in the Canon. There were other books that took time to be accepted by the church as being Canon.

102. Was the book read publicly when the early church gathered for the Lord's Supper?

We have historical records from the early church leaders that indicate which books were read at church gatherings. These books were used by the church because they were considered to be inspired.

103. Was the book consistent with the rest of accepted Scripture?

As has been stated in regards to the acceptance of Old Testament Scripture that a book must be in perfect harmony with the rest of the accepted Canon. Even so the New Testament books that were received must also be in harmony with both the Old Testament Canon and the New Testament Canon of Scripture. .

The books called Homologoumena and Antilegomena.

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104. Homologoumena means *acknowledged* and refers to the readily accepted books of the New Testament.

Twenty out of the twenty-seven books of the New Testament were readily and universally accepted as genuine, and called the Homologoumena. These twenty books were the four Gospels, the Acts, the epistles of Paul (except Hebrews), and the first epistles of John and Peter.

105. Antilegomena means *disputed* and refers to the books that were not readily accepted by the church leaders and took more time to be accepted into the Canon of Scripture.

The seven books were Hebrews, II and III John, II Peter, Jude, James, Revelation. These were disputed for a time and called the Antilegomena.

There were various questions with regard to the books called Antilegomena. One question was that of whether they were really written by the men who were called their authors. Hebrews bore no name of its author, and differed in style from the acknowledged Pauline epistles; II Peter differed in style from I Peter; James and Jude called themselves servants; and not apostles; the writer of II and III John called himself an elder and not an apostle. Apostolic authorship was considered an important factor in recognizing the Canonicity of a book. There were many forgeries claiming apostolic authority, therefore these books were scrutinized more carefully before they were admitted into the Canon.

Another question was that Jude recorded accounts not mentioned anywhere else in Scripture and makes mention of Enoch which was thought to be associated with the Apocrypha. The book of Revelation was not understood by many of the church leaders and therefore was questionable in their minds. These books were not at once accepted into their place in the Canon. After a deliberate examination, however, they were at last received as genuine, the very delay proving the close scrutiny which was involved in the process of Canonization. At the beginning of the fourth century they were received by most of the churches, and at the end of the fourth century they were received by all.

The Apocryphal Books

106. The Apocrypha generally refers to the books placed between the Old and New Testaments and included as an addendum to some Canons.

107. These books derive their name from a Greek word, *apokruphos*, which means hidden. They are called this because they are hidden and of unknown authority.

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- 108. **The Roman Catholic Church accepts the Apocrypha as part of their Canon of Scripture.**
- 109. **The Jews regarded them as being a valuable history of their nation.**
- 110. **These books did not meet the basic tests of Canonicity. They were not recognized as inspired books by the Jews. They were given a place by themselves in the sacred volume, but with the distinct statement that they were not to be regarded as of equal authority with the books of the Canon.**
- 111. **Some of the Church leaders also used this term to refer to any non- canonical book.**

The Pseudepigraphical Writings

- 112. **This is a term applied to books deemed non canonical but claiming some kind of religious authenticity or value.**
- 113. **Some of the books in this category were deemed forgeries claiming Apostolic origin such as the Gospel according to Thomas.**
- 114. **There were many books written that were not inspired, yet claimed some kind of Divine approval. The books in this category are termed Pseudepigraphical Writings. This is a term that is used in many commentaries and research materials. The serious student of the Bible should at least have a basic understanding of what is meant by this term.**

Lists of Various Canons

Different Canons have been listed by different religious groups and church leaders throughout history.

The Jewish Canon

The Jewish Canon is composed of the 39 books of the Old Testament.

The Samaritan Canon

The Samaritan Canon is the smallest Bible in the world recognizing only the five books of the Pentateuch.

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The Marcion Canon

Marcion was the first to compile a list with some of the New Testament books. Marcion rejected the Old Testament entirely and regarded the God of the Old Testament as inferior to Jesus. Marcion's Canon comprised ten of the Pauline epistles (without the Pastorals) and Luke's Gospel. He edited these books to agree with his warped teaching.

Even though he was false the rise of false teaching made the church more aware of the need to define a true Canon of Scripture.

The Muratorian fragment Canon

The Muratorian fragment lists a Canon of New Testament books. The Muratorian fragment which is an ancient archeological manuscript dating back around AD 200 lists a Canon of New Testament books. It is not fully readable and therefore is referred to as a fragment. It recognizes all the books except Hebrews, James, II Peter, and III John. There is also a question as to whether I Peter is mentioned. It includes one book, the Apocalypse of Peter which was later rejected as being canonical.

The Tertullian Canon

Tertullian (AD160-221) had 22 books in his NT Canon which included the four Gospels, Acts, the thirteen epistles of Paul, I Peter, I John, Jude and Revelation. He did not treat Hebrews as Canonical.

The Origen Canon

Origen (AD.185-254) acknowledged the four canonical Gospels, Acts, the Pauline epistles and Hebrews, I Peter, I John and Revelation as undisputed books. Origen acknowledged that Hebrews, II Peter, II and III John, James and Jude as disputed books.

The Eusebius Canon

Eusebius (AD 260-340) is considered a church historian. He provides us with a full statement in which he explains the position of the Church at large. He makes an important distinction between *homologoumena* (recognized books) and *antilegomena* (disputed books). The recognized books are the Gospels, Acts, the epistles of Paul including Hebrews, I Peter, I John, and Revelation. He divides the disputed books into two sub-classes: (1) those that ought to be included in the canon — James, Jude, II Peter, II and III John (2) those that ought not to be included — the Acts of Paul, the Shepherd of Hermes, the Apocalypse of Peter, the Didache, Barnabas. He

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also questioned the inclusion of Revelation based on some uncertainty as to apostolic authorship. Apart from his hesitation on Revelation Eusebius' New Testament is identical to ours.

The Athanasius Canon

Athanasius (AD 298-373) Athanasius lists the 27 books of our New Testament.

The Roman Catholic Canon

The Roman Catholic Church includes the 66 books of our Bible and also accepts the Apocrypha as part of their Canon of Scripture. This is the same Canon as Jerome's who produced the Latin Vulgate which is the basis for the Roman Catholic Bible.

The Recognized True Canon of the Christian Church

The true Canon consists of the 39 Old Testament books and the 27 New Testament books of the Bible.

The Luther Canon

Martin Luther listed the 27 books of our New Testament except he regarded four books as being questionable. He placed Hebrews, James, Jude and Revelation at the end of his New Testament in a detached position.

God's Word Into English

This section will deal with the translation of the Bible into the English language. The King James Version which is also called the Authorized Version is the Word of God preserved and translated into English. This section will look into the history of the King James Version and the early English Bibles.

THE PRESERVATION OF GOD'S WORD INTO ENGLISH

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. - Ps 12:6-7

A. God promised to preserve His Word for ever.

Heaven and earth shall pass away, but my words shall not pass away.
- Mt. 24:35

1. God has kept His promise and preserved His Word in the English language.

God who gave us His Word also preserved it to be passed down in different languages throughout the ages.

2. Not every modern English version is the pure Word of God. The modern English versions come to us from corrupted texts and do not agree with the KJV which as we will see is God's Word preserved in English. We will look later at the modern English versions and prove that they are corrupt and not the pure Word of God.

B. God guarded the translation of His Word into English.

1. The word translation means that which is produced by turning words and phrases from one language into another language.

2. God is able to keep His Word pure and complete even through the process of translation. God would not allow His Word to be lost or altered in the translation process into English.

3. God used devout Christian men to preserve the Word of God in the English language. Many of these men paid the price with their very lives to preserve and pass on the Scriptures.

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- C. The KJV is the pure Word of God in the English language.
1. There is a pure stream of transmission from the Hebrew MASORETIC TEXT, the Greek *RECEIVED TEXT*, and the early English Bibles to the KJV. Remember that Erasmus did not create the *TEXTUS RECEPTUS*, but merely compiled and edited what had already been received by the church when he published the first printed Greek New Testament text in 1516.
 2. There is a clear traceable path of the process of the translation of God's Word into English.
 3. The KJV does not merely contain God's Word; it is God's Word.

THE BIBLE EXISTED IN THE LANGUAGES THAT WOULD LATER DEVELOP INTO ENGLISH

- A. The Gothic language was an early predecessor of the English language.
1. This ancient Germanic language would later develop into many other languages with English being one of these offshoots of Gothic. The Gothic language often sounded like English and even looked like it in some instances. According to Riplinger's book: *In Awe of thy Word - A scientific study of English begins with a study of Gothic*.
 2. Ulfilas also called Wulfila the Apostle translated the Bible into Gothic in AD 350. Paul traveled to within 200 miles of the land of the Goths. Ulfilas would have had access to the early Greek manuscripts. The Byzantine Greek text is evident in this Gothic Bible. It is a mid fourth century Greek text and differs very little from the *RECEIVED TEXT* of the later period. It is essentially identical to the *TEXTUS RECEPTUS* as we know it today.
 3. There is no trace of Arianism to be found in the translation of Ulphilas. Arianism is the false teaching that reduces Jesus to a created being and inferior to God the Father.
We mention this fact because many historians claim that Ulphilas was a follower of Arius. If he leaned toward Arianism, he did not alter the text to support that false doctrine. Ulphilas did not deviate from the literal meaning of the Greek text.
 4. We start with this primitive root of the English language to show the clear stream of English Bible translation from the Hebrew Masoretic text and the Greek *TEXTUS RECEPTUS*. The Gothic Bible is in perfect harmony with the KJV and the *RECEIVED TEXT*. The KJV would not be translated for centuries later, yet it is in perfect

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agreement with this Gothic Bible. That is because all pure translations from the original languages must agree with each other, because God only wrote one Bible.

B. Anglo -Saxon is the root of the English language.

1. Anglo - Saxon texts refer to the language as Engle or Englisc. This language is also referred to as Old English.

2. There is much historical evidence to show the use of Anglo-Saxon Bibles as early as the 6th century. Portions of these texts still remain today. There is no complete Anglo-Saxon Bible still in existence today. There is historical testimony that mentions a complete Anglo-Saxon Bible. We do have manuscript evidence to support that there were at least large portions of the Bible in Anglo-Saxon.

3. The Wycliffe Bible states in the preface that this Bible had been translated into Saxon by Bede a seventh century theologian thus adding more historical support for the existence of at least portions of the Bible in Anglo-Saxon. *Bede translated the bible in Saxon, that was English, either comoun language of this lond, in his tyme* - Wycliffe in the preface to his English Bible.

4. The existing Anglo-Saxon manuscripts indicate that they were translated from the Old Latin version. Bosworth , a 20th century linguistics expert, states that they were taken from the *Vetus Italica* which is the Old Latin version in existence before Jerome's corrupt Latin Vulgate. (Jerome's Latin vulgate, as we will study later, is the basis for false Catholic Douay version and the modern perversions of the Bible.) The existing Anglo-Saxon manuscripts are in full agreement with the *Textus Receptus* and the KJV. This again shows us the clear stream of English Bible transmission.

C. Middle English developed from Old English during the 12th through the 14th centuries.

1. This pre-Wycliffe Bible English is anoth

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er step in the development of the modern English language.

The purpose of this class is not to study the development of the English language, but to trace the development of the English Bible in these older English predecessors of the KJV.

2. There is archeological evidence to support the existence of at least part of the English Bible before the Wycliffe Bible of 1389.

The Worcester Fragment an existing manuscript dated 1200 mentions the Pentateuch taught in English. John Foxe the author of his famous Book of Martyrs records what he called an old treatise that mentions an English Bible predating the Wycliffe Bible. There are manuscript portions of many parts of the Bible still available today of various pre-Wycliffe old English Bibles.

There is also historical testimony that refers to a complete pre-Wycliffe Bible.

3. Wycliffe in his preface mentions that he had gathered many older English Bibles. This statement by Wycliffe himself is a personal testimony to the existence of pre-Wycliffe Bibles.

III. A BRIEF ENGLISH HISTORY AS RELATED TO THE ENGLISH BIBLE

A. Christianity existed in England from as early as the first century.

1. It is recorded that Joseph of Arimethea went to the land that is now England as a missionary in the year AD 63.

2. There is much historical evidence to support the existence of Christianity in England from the first century on to the present time.

B. There was much opposition to translating the Bible into the English language.

1. The Roman Catholic Church was against any Bible in the languages of the common people.

The light of God's Word was a threat to the false darkness of Rome. People that could read the Bible for themselves would see the light of truth and realize the lies and darkness of the Roman Catholic church. The Roman Church promoted the corrupt Latin Vulgate of Jerome which could not be understood by a majority of the population. This deliberately altered corruption which does not agree with the *Textus Recptus* and the KJV is the basis for the modern corrupt versions of the Bible. As we have already

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discussed the Old Latin Version was in existence before Jerome's Latin Vulgate and it was this *Vetus Italica* and not the Latin Vulgate which was used as a reference for some of the English Bibles. It is important to note that the Old Latin Version is in complete harmony with the RECEIVED TEXT and the KJV. This again shows that there are clearly two streams of Bible transmission; the true stream of the RECEIVED TEXT and the corrupted stream of modern perversions.

2. England itself fought the translation of the Bible into the English language.

The Church of England continued to persecute the Protestants even after England broke from Roman Catholicism in the 1500's. The Church of England continued to persecute Protestants throughout the 1600's. One example of this is John Bunyon, author of *Pilgrim's Progress* who was put in prison for over 16 years for preaching the Gospel without state sanction.

C. The Monarchs of England

An understanding of the Kings of England and their role in the process of God's Word into English is helpful to gain a better understanding of the political climate and the dangers incurred by the translators themselves. It also reveals the Divine providence of God to insure a true translation of the Bible into the English Language.

1. Henry VIII who reigned from 1509 - 1547 broke away from the Roman Catholic Church to form the Church of England. In 1539 he commissioned a Bible to be translated into English called the Great Bible. His main reason for having the Bible translated was to go against the Pope who was against putting the Bible in the language of the people. For a short time he allowed the Bible to be used openly. He then showed his true color by having the Christian leader Thomas Cromwell executed in 1540. He set forth a proclamation in 1546 that all Bibles should be burned and it was forbidden to own a Bible.

2. Edward VI who reigned from 1547-1553 brought six years of peace and allowed the printing of Bibles once again in England. He encouraged the reading of Scripture in the common language of the people.

3. Queen Mary I who reigned from 1553-1558 was referred to as bloody Mary because she executed so many people. She was a Roman Catholic and tried to turn England back to Catholicism. In 1555 she had Bible translator John Rogers and Archbishop Thomas Cranmer burned at the stake. Cranmer is the one who hired Coverdale to publish the Great Bible. Many reformers were killed just because they were Protestants. It was

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during this time that many exiles fled to Geneva and would later produce the Geneva Bible.

4. Queen Elizabeth I who reigned from 1558- 1603 was favorable to the Bible

and Bible translation. The Bishop's Bible was printed during her reign.

5. King James reigned in England from 1603- 1625 he had already ruled Scotland for 36 years. He was a Christian King who commissioned the Bible translation that bears his name: the King James Version.

IV. PROGRESSION OF ENGLISH BIBLES

English Bibles have been in agreement with each other and the RECEIVED TEXT from the Gothic to the KJV. The KJV is not the first English Bible. The following is a list of English Bibles that predate the KJV. They are very similar in wording and are in agreement with the RECEIVED TEXT and the KJV. The KJV was a refinement of these earlier English Bibles. The KJV has special Bible only vocabulary to set it apart from all other books including these early English Bibles. The KJV is God's Word preserved to us in the English language.

A. The Wycliffe Bible.

1. We have already discussed the history of the pre-Wycliffe Bibles in English. We will begin our list with the oldest English complete Bible still in existence today: the Wycliffe Bible.

2. John Wycliffe translated a hand written copy of the complete Bible. This project took several years to complete which was finished approximately in 1380. The Wycliffe Bible pre-dated the printing press but was circulated very widely in manuscript form.

The Wycliffe Bible was banned in 1409 and was forbidden by law to be copied. The Bibles copied were often inscribed with a date earlier than 1409 to avoid the legal ban.

3. The Wycliffe Bible predates Erasmus Greek NT so he could not have had access to it. Yet the Wycliffe Bible is in perfect harmony with Erasmus' Greek NT indicating that the then common received Greek text available to Wycliffe was the same commonly received text which was the basis for Erasmus' Greek NT.

4. The Wycliffe Bible is very similar to the available preceding English Bibles. Wycliffe states in the preface that he had helpers gather

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many older Bibles. (*and helperis, to gedere manie elde bibles*) This middle English quote shows the progression of the English language. It would be difficult for us today to read the older English of the Wycliffe Bible. This Bible not only agrees with the available earlier English Bibles it also agrees with the RECEIVED TEXT and the KJV. We stress again this shows a clear stream of Bible transmission into English.

5. Wycliffe also used the original language manuscripts of Hebrew and Greek. It has been falsely stated by KJV critics that Wycliffe did not have access to the original language manuscripts. Wycliffe himself said that he had access to the Hebrew manuscripts:

The Jews were dispersed among the nations taking with them their Hebrew manuscripts. Now this happened that we might have recourse to their manuscripts as witnesses to the fact that there is no difference in the sense found in our Latin books and those Hebrew ones. – Wycliffe pg. 788 In *Awe of Thy Word*. (This quote was rendered into modern English by the author Gail Ripplinger.) The Latin books mentioned in this quote could not have been Jerome's Vulgate since Wycliffe himself mentions the work of Jerome to be in error. Wycliffe also mentions correcting manuscripts according to the Greek exemplar. The manuscript he was correcting was Jerome's corrupt Latin Vulgate. He had access to the Greek received text which he used to compare and check the Latin versions which he translated from. In essence the Wycliffe Bible is a translation not only from the old vulgar Latin, but from the Hebrew Masoretic text and the Greek received text which he referred to during the translation process and the use of older English Bibles which he said that he used in the preface.

6. Wycliffe did not use the corrupt Latin Vulgate as the basis for his translation. It has been falsely stated in many reference sources that Wycliffe translated out of the Latin Vulgate, claiming it was the only source text available to him. An 1850 printed edition of the Wycliffe Bible contained the statement on the frontice page : *made from the Latin Vulgate*. This statement was not in any of the earlier editions and certainly not in the first edition translated by Wycliffe himself. The devil and his minions continued to attack the reliability of the true stream of the KJV. Wycliffe records in his preface that he translated from the vulgar Latin: *translated into English from the vulgar Latin, by John Wycliffe, D.D. Rector of Lutterworth 1380*. (Quote from *In Awe of Thy Word* pg. 790) There is a big difference in the wording of vulgar Latin and Latin Vulgate. The vulgar Latin were older Latin manuscripts in the vulgar or common tongue of the people. It was this *Vetus Italica* (Old Latin Manuscripts) and not the Latin Vulgate which was used as a reference for the Wycliffe Bible. There are over 100 Old Latin manuscripts in existence today that agree with the

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TEXTUS RECEPTUS and predate Jerome's corrupt Latin Vulgate. Jerome's Latin Vulgate could not possibly have been the basis for Wycliffe's translation because the Wycliffe Bible does not agree with the corrupt Latin Vulgate and is in perfect harmony with the *TEXTUS RECEPTUS* and the KJV.

If he used Jerome as his source it would stand to reason that the Bibles would agree with each other which they do not. The original prologue to the Wycliffe Bible warns of corrupt Latin Bibles and even mentions that Jerome is in error and links him to the corrupt Roman Catholic Church. This may seem like a lot of information about the corrupt Latin Vulgate, but we need to be able to document the truth concerning this great English Bible translator. We spend the time to refute this false accusation to give you a sure foundation for the surety of the KJV.

7. The Catholic Church tried many times unsuccessfully to stop the work of Wycliffe. God intervened to protect him from the wrath of Rome. The Pope was so upset about the Wycliffe Bible and his teachings that 44 years after Wycliffe had died, he ordered his bones to be dug-up, burned, and scattered in the river!

B. The Tyndale New Testament

1. Tyndale began to translate the Bible into English from Erasmus' Greek NT in the early 1520's. Tyndale also followed the Pre-Wycliffe and Wycliffe Bibles closely. He would have had access to these early English Bibles and used them in the translation process. The Wording of the Tyndale NT (and later the Coverdale Bible which is Tyndale's work completed after his death) is similar to that of the Wycliffe Bible. This is one of the main reasons the Catholics and the KJV critics have attacked the Wycliffe Bible. These pure English Bibles are the stepping stones to the KJV; that is why the devil has attacked them so strongly.

2. Tyndale fled England in 1525 because the translation project sent bounty hunters on his trail to arrest him. Tyndale showed up on Luther's doorstep in Germany in 1525, and by the end of the year had translated the New Testament into English. **In 1525-1526 the Tyndale New Testament became the first printed edition of the scripture in the English language.** There are two copies still in existence today of this Tyndale first edition NT.

3. There were fifty-thousand copies of the printed NT in England by the year 1530. Tyndale used the very simple popular language of the people. It was put in the common language of the people of his day. Tyndale himself realized there would one day be a need for a fuller

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translation with deeper vocabulary. *In time to come... we will give it his full shape... to seek in certain places a more proper English.* – (David Daniell, trans, tyndale's New Testament, New Haven: Yale university Press – from pg. 803 Awe of thy Word) This was but a step to the refined KJV of the Bible. The Tyndale NT fed the common man in the common language of the day.

4. A law punishable by death was enacted in 1530 that forbid owning or selling an English Bible. The NT would continue to be smuggled into the country despite the threat of being burned at the stake for owning an English Bible. Many were burned at the stake for simply possessing a copy of the English Bible. Foxe describes person after person, burned at the stake for owning the Scriptures in English. In 1543 an act of Parliament forbid the use of any Bible except for the Great Bible; it specifically named Tyndale and outlawed all of his works.

5. While in prison Tyndale corrected minor mistakes in his translation and printed a second refined edition in 1534. The corrections are a move towards the KJV. Critics cite the uncorrected mistakes of the first edition without mentioning that Tyndale himself corrected these errors in his second edition.

6. He also completed much of the translation of the OT into English. He again followed very closely the Pre-Wycliffe and Wycliffe Bibles. The OT translation was finished by Miles Coverdale after his death. Tyndale was burned at the stake in October of 1536.

7. Tyndale's final prayer before he was burned at the stake was: *O Lord, open the King of England's eyes.* This prayer would be answered just three years later in 1539, when King Henry VIII finally allowed, and even funded, the printing of an English Bible known as the Great Bible.

C. The Coverdale Bible

1. Myles Coverdale had worked with Tyndale on the OT Translation into English. Coverdale finished translating the OT and in 1535 he printed the first complete Bible in the English language. This was the first complete Bible to be printed in English.

2. The Coverdale Bible consisted of Tyndale's NT and the portions of the OT that were completed by Tyndale. It was the work of Tyndale with Coverdale finishing the uncompleted portions of the OT.

3. Coverdale who worked with Tyndale also used the Pre-Wycliffe and Wycliffe Bibles. The Coverdale Bible is in agreement with earlier English Bibles and the KJV.

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D. The Great Bible

1. This was the first English Bible authorized for public use. Coverdale was hired by Cranmer the Archbishop of Canterbury at the request of Henry VIII to publish a Bible. Henry VIII funded the printing of the scriptures in English to defy the Pope and the Roman Church. Henry broke away from the Roman Catholic Church to form the Anglican Church because he did not want the Pope to tell him what to do.

2. It was called the Great Bible due to its size. It was a pulpit version measuring over 14 inches tall. It was published in 1539.

3. It was not just a reprint of the Coverdale Bible. Coverdale polished and refined the Tyndale Bible. The Great Bible was another step to the KJV.

E. The Geneva Bible

1. The Geneva Bible is so named because it was produced in Geneva by the exiles from England. It was published in 1560.

2. It was based on Tyndale's Bible and is almost identical to the KJV.

3. The Geneva Bible was the first Bible taken to America. It was the Bible of the Puritans and Pilgrims. It is truly the Bible of the Protestant Reformation.

4. It was the first Bible to add numbered verses to the chapters for easy referencing of passages.

5. The flaw of the Geneva Bible was the marginal notes were written by John Calvin and his assistants. The notes are strong Calvinistic and promote the false doctrines of eternal security and the predestination of a limited few for salvation.

F. The Bishops' Bible

1. Archbishop Parker along with other bishops produced in 1568 what is referred to as the Bishops' Bible. It is so called because it was produced by the Bishops of the Church of England.

2. The Bishops' Bible was produced to conform to the structure of the Church of England, and to stand against the false notes of Calvinism contained in the Geneva Bible. Calvinism was against the structure of the Church of England. God would not allow the notes of the false doctrine of eternal security to remain as part of the infallible Bible in English.

3. It followed the common English translation. Most of the text is Tyndale's and it is also very similar to the KJV.

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4. The Bishops' Bible improved on the word order of earlier versions. The words were the same, but syntax was improved for clarity. This Bible was one of the main sources of the KJV.

V. THE COMMISSION OF KING JAMES TO TRANSLATE THE BIBLE INTO ENGLISH

A. The newly crowned King James convened the Hampton Court Conference in 1604.

1. The conference consisted of church leaders gathered to address problems in the church.

2. Bible translation was not on the agenda for the conference.

3. The Puritan president of Corpus Christi College, John Reynolds:

moved his Majesty, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henry the eighth, and Edward the sixth, were corrupt and not answerable to the truth of the Original

This is a quotation by a man of the motion that led to the KJV. It is added for historical accuracy, and does not mean the English Bibles that preceded the KJV were corrupt. For we have determined those English Bibles to be accurate and in agreement with the *RECEIVED TEXT*.

4. It was not the text that was corrupt, but the marginal notes added by men to support their views. The notes of some of the earlier translations especially the Geneva, which contained notes by Calvin, (who taught only predestined people could be saved) did not agree with the structure of the Church of England. Therefore the Church leaders especially opposed those Bibles which contained notes which did not agree with their church hierarchy.

B. The words of King James himself:

Could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by the Royal authority, to be read in the whole Church, and none other.

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1. King James was a well educated man who spoke several languages. He recognized the need for a fuller more refined translation of the Bible.

2. Again the King singles out the Geneva due to its false Calvinistic marginal notes, and disagreement with the structure of the Church of England.

3. A plan is formed to search out the best learned men to work on this translation.

C. The resolution of King James:

That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service.

1. A resolve was made to keep the translation to the meaning of the original Hebrew and Greek.

2. There were to be no marginal notes included in this translation.

3. This was to be the standard Bible for the Church of England used in all times of Divine service.

VI. THE TRANSLATORS

A. The next step was the actual selection of the men who were to perform the work.

1. In July of 1604, King James wrote to Bishop Bancroft that he had *appointed certain learned men, to the number of four and fifty, for the translating of the Bible.*

Although fifty- four men were to be appointed only forty-seven actually took part in the translation.

2. King James sought out the best qualified men. These men were the best Biblical scholars and language experts of their day. Many of them spoke several languages fluently.

3. The bishops were also assigned by the King the task of seeking out men of learning within their diocese and setting up correspondence so they could send in their suggestions and recommendations concerning the translation work. The King remarked concerning this measure: *our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom.*

B. The translators were organized into groups which convened at three different locations. Each location was divided into two companies which made a total of six companies in all.

1. Seventeen met at Westminster.

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- a. Ten were assigned Genesis through 2 Kings.
- b. Seven were assigned Romans through Jude.
- 2. Fifteen met at Cambridge.
 - a. Eight were assigned 1 Chronicles through Ecclesiastes.
 - b. Seven were assigned the Apocrypha.

(Note the Apocrypha was included for historical reasons and was not considered Inspired, Authoritative Scripture. It was eventually removed in later printings of the KJV.)

- 3. Fifteen met at Oxford.

- a. Seven were assigned Isaiah through Malachi.
 - b. Eight were assigned the Gospels, Acts, and Revelation.
- C. King James issued 15 rules to guide the translators. These rules are listed in their original wording in the God's Word into English handout. Below is a summary of these rules.

1. The first rule stated the Bishops' Bible would be the primary guide for the translators, and to alter as little of the text as the truth will permit. This was the starting point of the translation process. The translators were also allowed to consult a pre-approved list of English Bibles to attain the best possible translation.

These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's [Great Bible], Geneva.

2. When a word has more than one meaning they were to use the common translation accepted by the church leaders. They were also instructed to consider context and to compare the meaning with other accepted rules of the faith.

3. There were to be no marginal notes except for any required explanation of Hebrew or Greek words. And the chapter divisions were to be kept the same as much as possible.

4. There was also instruction given as to the process of translation which will be discussed in the next section.

5. There was also a provision to seek the help of any learned man in the land to aid in the translation of difficult passages. The bishops were also asked to obtain the help of the clergy and anyone who was skilled in languages. In effect the call was put out to every learned man in the

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kingdom to add their input to the translation.

VIII. THE PROCESS OF TRANSLATING THE KJV

The translators stated in the preface that this Bible was translated out of the original tongues with the former translations diligently compared. The Bishops' Bible may have been the starting source text, but the original languages of Hebrew and Greek were very much a part of the translation process. They also referred to earlier English Bibles. It has already been determined that these English Bibles were pure Bibles that are in perfect agreement with the *RECEIVED TEXT* and the KJV. They also referred to many different language Bibles that were considered to be pure translations and were in agreement with the *RECEIVED TEXT*. The KJV translators used every source available to them. The work was also made available to many scholars of the land who could add their comments and recommendations.

A. The work began in 1604 and progressed steadily.

1. Forty large unbound Bishops' Bibles were prepared for the translators to mark.

2. Each individual translator worked on his own translation of the books assigned to his company. The group met once a week to confer and show their work. One common translation was produced by the company by combining the individual efforts into one.

(This process was described in rule 8 to the translators.)

3. Then the completed sections of the companies were reviewed by each of the other companies as described in rule 9. Any suggestions or changes were then sent back to the original group that translated the section so they could consider the suggestions. Any changes which could not be agreed upon were to be settled by the final committee. This process enabled each word to be reviewed fourteen times.

4. Four years were spent on the preliminary translation by the six groups.

B. A committee of men from each of the companies then met to fine tune the work and reach an agreement regarding any earlier discrepancies.

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1. One -Two men from each company met at Stationers' Hall in London. (There are varied opinions as to the number of men on this final committee. The important fact is there were representatives from each of the original companies.)

2. They convened in 1610 for nine months to review and revise the work.

C. Thomas Bilson and Dr. Miles Smith were given the task of one more examination of the work.

1. They did some final editing and prepared the KJV for the printers.

2. The preface was supplied by Smith. (Which is included in the handout)

3. The KJV was printed in 1611 in Oxford. It was originally entitled The Holy Bible.

IX. THERE WERE SEVERAL EDITIONS OF THE ORIGINAL 1611 KJV

Some misinformed extremists claim there have been several revisions to the original 1611 KJV and therefore if you own one of the newer printings you do not have the pure Word of God. As we will see these editions were only to change the font, correct typographical errors, and adapt standardized spelling of words. These editions were not as some falsely claim a revision of the original text to correct inaccuracies.

A. The second printing took place in 1612.

1. This was simply to change the font from the German Gothic style to Roman type.

2. The Gothic font was hard to read. This was only an upgrade to make the print easier to read.

B. The next two printings were in 1629 and 1638.

1. Translators John Bois and Samuel Ward corrected typographical errors

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2. The printing presses at this time were all set by hand one letter at a time. It is easy to understand that there would be typographical errors in the text.

C. The final printings were in 1762 and 1769.

1. These were done to standardize the spelling.

2. The English spelling wasn't standardized until the late 1700's, these printings were simply to adapt the English standard spelling of words. For example, the old spelling of sonne was changed to the new standard son.

D. There have been no changes to the KJV since 1769.

1. The subsequent editions of the 1611 KJV were not revisions!

2. The KJV Bibles printed today are the 1769 edition of the King James 1611 Authorized Version.

**THE KJV IS THE PURE WORD OF GOD PRESERVED IN THE
ENGLISH LANGUAGE!**

MODERN VERSIONS

The modern versions are not the pure Word of God. We will look at the history of the new modern versions and clearly prove that they came from corrupted texts which deviate from the pure stream of the Masoretic Text and the Greek received Text.

The new modern versions differ in meaning from the King James Version. The KJV and the new Bibles can not both be right because they do not say the same thing, and we know that God didn't write two Bibles. God is not the author of confusion. The Bible instructs the saints to speak the same thing. The modern versions do not speak the same thing as the King James Version and therefore are causing confusion and division.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. - I Corinthians 1:10

And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.
- Jeremiah 23:36

The new modern versions pervert the truth of THE WORD OF GOD!

I. TWO STREAMS OF BIBLE TRANSMISSION

A. There are only two historical streams of Bible Manuscripts.

1. The manuscripts that came out of Antioch which are the source of pure Bibles and the KJV. There is sufficient historical evidence to show the majority of texts that agree with the pure Bibles came out of Antioch.

2. The manuscripts that came out of Alexandria which are the source of corrupted Bibles and the new modern versions such as the NIV. There is also sufficient historical evidence to show the minority of texts that agree with the corrupted Bibles originated in Egypt.

3. There are over 5,300 pieces of manuscript evidence still available today. Ninety-five percent of the existing manuscript evidence can be traced to the pure texts from Antioch and is in agreement with the KJV.

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The remaining five percent of the existing manuscript evidence can be traced to the corrupted texts of Alexandria and is in agreement with the modern perversions such as the NIV.

B. The pure stream of Antioch.

1. Antioch which was located in Syria is the first place the saints were referred to as Christians. Antioch was a center for Christianity and the spread of the Gospel. Ignatius, who had been taught by the Apostle John, was the bishop of Antioch. John taught the early church which manuscripts were the Divine Word of God. Ignatius would have had teaching from John concerning the correct inspired texts. This shows us the succession of Apostolic authority concerning this pure stream of Bibles that came from Antioch.

2. The texts from Antioch are known as the Syrian or Byzantine text.

Remember it was this Byzantine text which was the basis for the Gothic Bible. These Byzantine texts were also the source of the old Latin texts that were used by Wycliffe, Tyndale, and Erasmus. These pure texts from Antioch agree with the received text and the KJV.

3. These manuscripts from Antioch are those that were received by the majority of the Christian church and referred to as the received text. Remember that Erasmus did not create the received text. Erasmus was the first to print the Greek NT in 1516. Erasmus Greek New Testament was based on the handwritten received text that was commonly received by the church before the invention of the printing press. As has already been stated he used every source of manuscripts available to him, and compared them with great care to insure a correct Greek New Testament would be printed and circulated for the first time. Erasmus' Greek New Testament clearly flows from the pure stream of Antioch that would continue to flow on to the KJV. These true manuscripts represent at least ninety-five percent of the available manuscript evidence.

C. The polluted stream of Alexandria.

1. Alexandria is located in Egypt. It was a seat of false worship and pagan philosophy. It is referred to as a place of those that opposed Stephen the man of God.

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*Ac 6:9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines and Cyrenians, and **Alexandrians**, and of them of Cilicia and of Asia, disputing with Stephen*

2. The texts from Alexandria are known as the Egyptian or Hesyncnian type text.

These Alexandrian texts were the source of Wescott and Hort's corrupt Greek New Testament. These polluted texts of Alexandria agree with Jerome's corrupt Latin Vulgate and the modern versions such as the NIV.

3. The manuscripts from Alexandria were produced by Origen, Clement of Alexandria and other infidels who did not believe in the Divine inspiration of Scripture.

Origen was the chief proponent of these corrupted manuscripts; he was a Gnostic and did not believe in the deity of Christ. (Does this sound like a man we can trust with the true preservation of the Scriptures?) These manuscripts do not agree with the received text and were deliberately altered to promote the philosophy of Egypt and the false teaching of Origen. Erasmus in his preface to the Greek NT refers to corrupt Greek manuscripts which he attributed to Origen. This is solid historical evidence by a Godly man who was fluent in Greek, Latin, and several other languages that Origen corrupted the Alexandrian manuscripts. The false teachings of these corrupt manuscripts are evident in the modern versions that take out the blood of Jesus and attack the deity of Christ. These corrupt manuscripts represent only five percent of the available manuscript evidence.

THERE ARE ONLY TWO STREAMS OF BIBLES: THE DEVIL'S STREAM FROM ALEXANDRIA, AND GOD'S STREAM FROM ANTIOCH!

II. THE DECEPTION OF THE VATICANUS AND SINAITICUS

A. The Vaticanus manuscript was found in the Vatican library in 1481.

1. The King James translators rejected the Vaticanus because it was corrupt and followed the alterations of Jerome.

2. Large portions of Scripture are missing from this manuscript: Genesis 1:1-46; 28; Psalms 106-138; Matthew 16:2-3; Mark 16:9-20; The

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Pastoral Epistles (1 & 2 Timothy and Titus) and everything after Hebrews 9:14. These were intentional omissions because the manuscript was found written on vellum (durable parchment made from calves skin) in excellent condition with no pieces missing. In the Gospels it leaves out 237 words, 452 clauses, and 748 whole sentences. The pure manuscripts of Antioch contain these omitted verses of Scripture.

3. The Vaticanus stems from the alterations and omissions of the corrupt Alexandrian text. Remember this text was found in the Vatican. Since when is the Roman Catholic Church a trusted source of truth?

B. The Sinaiticus was found in a garbage can in St. Catherine's Monastery on Mount Sinai in 1844 by Constantine Tischendorf.

1. Tischendorf, who discovered the Sinaiticus manuscript, noted at least 12,000 changes that had been made on this manuscript by others than the original copyist.

There are mistakes, erasures, and sentences written on top of each other. The useless manuscript was found in a trashcan because the monks were going to burn it for heat.

2. It also omits large portions of Scripture which are contained in the majority texts of Antioch.

3. This again is a Catholic manuscript and as we will discuss is a relative text to the Vaticanus.

C. These corrupted manuscripts can be traced to the corrupt manuscripts of Alexandria.

1. Constantine, the first historical Pope, commissioned Eusebius to make 50 Bibles in AD 331. Eusebius was a follower of Origen and used the Alexandrian texts as the source for these Bibles. Origen created an interlinear Bible called the hexapla. Eusebius used the fifth column of Origen's hexapla to make these Bibles. There is historical documentation to verify Eusebius used Origen's Bible for these 50 Bibles of Constantine.

2. It is believed by many scholars that the two corrupt Catholic manuscripts the Vaticanus (codex B) and the Sinaiticus (Codex Aleph) are two of these Bibles that were created by Eusebius. Tischendorf, who had seen both manuscripts, also believed they were written by the same man who he concluded was Eusebius.

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3. Vaticanus and Sinaiticus disagree with the true Majority Text of Antioch.

They agree with Jerome's Catholic Latin Vulgate and stem from the polluted Alexandrian manuscripts.

III. THE FALSE CLAIMS ABOUT THE SINAITICUS AND VATICANUS

A. The New Bible version advocates state the Sinaiticus which was found in 1844 was not available to the King James translators.

1. The Sinaiticus is falsely claimed to be an older and more accurate translation than the received text of the KJV. Remember that 95% of the available manuscripts agree with the received text, while only 5% agree with the Alexandrian texts.

2. Even though the Sinaiticus contains many erasures and changes to its original form it is still a sister text to the Vaticanus which was available to the King James translators. Both of these Bibles would have been produced at the same time, the fact that one was discovered before the other does not make it older. The Sinaiticus and Vaticanus are copies of the same corrupted text of Alexandria.

3. The KJV translators had access to the Vaticanus and rejected it as being flawed and corrupt. Had the Sinaiticus been available it would have also been rejected since they are both copies of the same Eusebian Bible. This is just another lie to try to give credibility to the new corrupt false versions.

B. The Sinaiticus and Vaticanus are falsely considered valuable and reliable manuscripts by the new version proponents.

1. New version editors exalt these manuscripts as being superior to the received text. The NIV editors put much emphasis on the value of these Catholic manuscripts.

It is simply to point out that in most cases the readings found in older manuscripts, particularly the Greek uncials Vaticanus and Sinaiticus of the fourth century A.D., are to be preferred to those found in later manuscripts, such as those that reflect the TR. (TEXTUS RECEPTUS) - The NIV: The Making of a Contemporary Translation, Kenneth L. Barker (Editor), pp. 111-112

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2. Wescott and Hort also highly esteemed the Vaticanus and the Sinaiticus. These two Catholic men chose to use the corrupt minority Alexandrian text that agrees with Jerome's Catholic Latin Vulgate. There is a strong connection between the false Bibles and the Roman Catholic Church.

3. These manuscripts can clearly be traced to the polluted stream of Alexandria. As has already been stated the Vaticanus and the Sinaiticus are two of the remaining Bibles of Eusebius. Eusebius used the Origen text of Alexandria to create the 50 Bibles of Constantine among which are the Vaticanus and Sinaiticus.

C. The Sinaitucus and Vaticanus are not the oldest available manuscripts.

1. New Version deceivers claim these are older manuscripts than the ones used for the received text of the KJV. This is a lie that can be historically discredited.

2. There are many Syriac and Latin translations from as far back as the second century that agree with the received text of the KJV. For instance, the Peshitta - AD 145, and the Old Syriac - AD 400 both support the received text.

There are about fifty copies of the Old Latin from about AD 157. Remember it was this Old Latin that was used for the Wycliffe Bible which is in perfect harmony with the KJV and the received text. These Old Latin manuscripts predate Jerome by over two hundred years. The Gothic Bible of Ulfilas was translated in A.D. 350. The Armenian Bible, which agrees with the KJV, has over 1,200 existing copies and was translated around the year AD 400. Sinaiticus and Vaticanus are clearly NOT the oldest and best manuscripts.

3. Erasmus, who printed the first Greek New Testament, rejected the Vaticanus because of its corruption. He had access to many manuscripts that were available to him in various languages that were older than the Vaticanus. He rejected the corrupt Vaticanus and Jerome's Catholic Latin Vulgate. Erasmus knew these were not true manuscripts.

IV. JEROME'S CORRUPT LATIN VULGATE

A. Jerome was commissioned by Pope Damasus I to produce a Latin Bible for the Roman Catholic Church in AD 382, this Bible is referred to as Jerome's Latin Vulgate.

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1. Jerome admitted to altering the text in his preface to the Latin Vulgate. Jerome himself stated in his Prologue to the Catholic Epistles that he was branded a falsifier and a corrupter of the Sacred Scriptures. What more proof do we need as to the corruption of the Latin Vulgate?

*You urge me to revise the Old Latin, and, as it were, to sit in judgment of on the copies of Scriptures which are now scattered throughout the world... Is there not a man, learned or unlearned, who will not, when he takes the volume in hand... call me a forger and a profane person **for having had the audacity to add anything to the ancient books, or to make changes.*** - Jerome in his own preface to the Latin Vulgate admits he made changes to the Bible.

2. This is a Bible produced by the Roman Catholic Church. There should be need of no further discussion as to the reliability of anything that came from the pagan church of Rome. Jerome's Vulgate is the source of the corrupt Catholic Douay version of the Bible produced in 1609.

3. The Latin Vulgate is not to be confused with the term: vulgar Latin. As has already been discussed, the Vulgar Latin refers to the old Latin manuscripts of the Bible in the common or vulgar tongue, and does not refer to Jerome's corrupt Latin vulgate.

B. The Pure Bibles do not come from Jerome's Latin Vulgate.

1. Wycliffe did not use the corrupt Latin Vulgate. (See notes: God's Word into English.) The preface of the Wycliffe Bible warns against Jerome and the corrupt Latin Vulgate. Wycliffe himself mentions the work of Jerome to be in error. The new version talebearers continue to falsely claim that Wycliffe used Jerome's Vulgate, which even according to Wycliffe himself is just not true.

2. Erasmus rejected Jerome's Latin Vulgate. Erasmus wrote in his preface that he consulted the Old Italian Latin Bibles and not the Latin Vulgate. Erasmus Greek New Testament does not agree with the corrupt Latin Vulgate of Jerome.

3. Tyndale used Erasmus Greek text and the Wycliffe Bible so the Tyndale translation could not have been based on the Latin Vulgate.

4. Modern Bible history charts wrongly place Jerome's Latin Vulgate as a source for the KJV. The KJV translators had access to Jerome's Latin Vulgate, BUT THEY REJECTED IT AS FALSE! Many proponents of the modern versions make statements that are not true and have no historical

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documentation. The devil is a liar and the advocates of the modern versions are liars like their father the devil.

5. The Latin Vulgate does not agree with the received text. If the Latin Vulgate had been used by the pure Bible translators then there would be unity of the texts, which there is not. The KJV does not agree with this corrupted text!

C. Jerome used the Alexandrian Manuscripts for the Latin Vulgate.

1. His Latin Vulgate agrees with the Alexandrian texts which came out of Egypt. It is evident in the text that Jerome's alterations were influenced by the polluted manuscripts of Alexandria. The Vulgate agrees with the existing manuscripts Vaticanus and Sinaiticus which are two of the Bibles of Constantine. There is a connection between the corruption of Jerome's pagan Catholic Bible and the pagan Alexandrian texts from Egypt.

2. The corrupt Catholic Latin Vulgate agrees with the perverted modern versions of the Bible like the NIV. Jerome's Vulgate became the basis for many of the new modern Bible versions. The Latin Vulgate is part of the polluted stream of modern Bible perversions.

3. Jerome altered his text to conform to the paganism of the Roman Church. As we studied in Church History, the false worship of the Roman Catholic Church had its roots in the false worship of the sun god baal. The Egyptians also worshipped the sun god baal under the name of Horus. The pagan baal worship of ancient Egypt and the pagan baal worship of the Roman Catholic Church are one and the same. The Alexandrian texts of Egypt were the basis of the corruption of this Catholic Bible.

V. THE PERVERTED GREEK TEXT OF WESCOTT AND HORT

A. Anthony Hort and Brooke Wescott created a New Greek NT text in 1875.

1. This corrupt Greek text is one of the sources of our modern Bibles. The NIV editors put great value on this perverted Greek text. This Greek text of Westcott-Hort differed from the *Textus Receptus* in over 5,700 instances.

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2. These men were involved in the Catholic Church and were Mary worshippers. It is proven through their writings that they were involved in the occult, did not believe in the infallibility of the Scriptures, and held many philosophies that are contrary to the Bible. For example, they both rejected the Biblical account of the creation, and the existence of a literal hell. They even supported prayers for the dead in purgatory. These were not men to be trusted to give us a pure Bible.

3. They followed the pagan minority manuscripts of Alexandria that agreed with their pagan philosophy. These men were Roman Catholic and chose the texts that supported their false religion.

B. Wescott and Hort used the Vaticanus and Sinaiticus manuscripts for their New Greek text.

1. They rejected the *Textus Receptus* and chose to use the corrupt minority manuscripts of Alexandria. They did not believe in the truth that was contained in the received text of the KJV.

2. There is an historical connection between Wescott and Hort's Greek text and the false Alexandrian manuscripts. The new versions supported by this Greek text stem from the paganism and idolatry of Egypt.

3. The devil used these men to attempt to undermine the KJV and promote the new false perversions of the Bible.

C. This perverted Greek NT was the foundation for the English Revised Version, the American Standard Version, and other new modern Bible versions.

1. Wescott and Hort were on the revision committee for the English Revised Version. They used their new perverted Greek text as the foundation for the Revised Version New Testament which was published in 1881. As has already been mentioned, Wescott and Hort used the corrupt Vaticanus and Sinaiticus as the basis for their Greek text. This shows a clear link between the Revised Version New Testament and the false doctrine of Egypt and Roman Catholicism.

2. The Revised Version Old Testament published in 1885 follows the corruption of Jerome and the Alexandrian manuscripts. They used the corrupted Vaticanus and Sinaiticus as their main sources. These men produced "A NEW ENGLISH BIBLE" that they falsely claimed to be better and more accurate than the King James Bible.

3. This was the first major attack by the devil on the pure King James Version of the Bible. There was no need for a New English Bible; this

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was a deliberate plan of the devil to twist and alter the Word of God. The Revised Version spews from the polluted stream of Alexandria.

**VI. THE DECEPTION OF THE ENGLISH REVISED VERSION
NEW TESTAMENT TITLE PAGE.**

The English Revised Version (1881)

The New Testament of our Lord and Saviour Jesus Christ, Translated
out of the Greek: Being the Version Set Forth A.D. 1611 Compared with the
Most Ancient Authorities and Revised, A.D. 1881.

THIS TITLE PAGE IS A TOTAL LIE!

A. The statement: *translated out of the Greek* is attempting to give
credibility to this false Bible.

1. The Greek text used was not the traditional
received text of the KJV. This statement is deceptively
trying to claim this New Testament was translated out of
the Greek giving it validity. This title page is deceptively
trying to connect with that of the KJV New Testament
which states it was *translated out of the original Greek*.

2. The corrupt New Greek text of Wescott and
Hort was the source for this New Testament.

3. The devil is blowing a smokescreen to try to
cover his deceptive tracks. He is trying to give this new
altered Bible a solid foundation of Greek like the pure
Greek received text of the KJV.

B. Notice the subtlety of the statement: *Being the
Version set forth AD 1611*.

1. This misleading statement is trying to connect
the Greek *Textus Receptus* and the KJV to this corrupt
Bible of Wescott and Hort. Notice the subtle connection
with the KJV in the use of the date 1611.

2. **The English Revised Version has absolutely no connection with the KJV.** Wescott and Hort admitted they did not use or agree with the *Textus Receptus* which is the foundation for the KJV.

3. This is a ploy of the devil to bring credibility to this first attack against the KJV. The devil uses deception to convince people of his lies.

Now the serpent was more subtil than any beast of the field which the LORD God had made. – Genesis 3:1

C. Consider the phrase: Compared with the Most Ancient Authorities and Revised.

1. Again there is a subtle tie to the language used by the KJV translators who used the phrase: *with the former Translations diligently compared and revised.*

2. These supposed most ancient authorities are the Catholic Vaticanus and Sinaiticus. The corrupt English Revised Version spewed from the pollution of Alexandria.

3. The devil is trying to make this look like a revision of the KJV which it is not. There were two totally different manuscripts used for these Bible versions. The KJV used the received text of Antioch and the ERV used the minority text of Alexandria. Wescott and Hort in fact rejected the most ancient authority of the received text of Antioch and chose to use instead the minority text of Alexandria.

VII. THE LIE OF NEW; MORE ACCURATE MANUSCRIPTS

A. KJV critics claim there have been new; more accurate manuscripts found since 1611 that were not available to the KJV translators.

1. It is true that there have been new manuscripts found since 1611. It is not true that they are more accurate than the received text of the KJV.

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2. Even though there have been new manuscripts found since 1611, there have been no new renditions of the manuscripts that were then available to the KJV translators. The discovered manuscripts fall into the same two groups; those that agree with the received text of Antioch and those that agree with the minority text of Alexandria.

3. The Sinaiticus has been described as the great lost text that was not available to the KJV translators of 1611. As has already been discussed the translators rejected the corrupt Vaticanus which was a sister text to the Sinaiticus. The Sinaiticus was not a new reading only a copy of what had been available in 1611. Even though the Sinaiticus was discovered in 1844 its corrupt readings were known to the KJV translators.

B. The discovered manuscripts support the received text and the KJV.

1. The recently discovered manuscripts support the accuracy of the received text and the KJV. The newly discovered manuscripts add to the volume of the majority received texts of Alexandria.

2. There are no readings available today which were not already in the hands of the King James translators. An honest scholar will admit that these newly discovered manuscripts agree with the received text of the KJV.

C. The truth about the Dead Sea Scrolls.

1. The Dead Sea scrolls were found in the Qumran caves near Jericho in 1947. KJV critics claim these were older manuscripts not available in 1611 to the KJV translators.

2. The fact is these manuscripts are in total agreement with the received text and the KJV. These scrolls actually support the KJV and the received text of Antioch.

3. The Isaiah Scroll dated at 100 BC is the now oldest available manuscript and is in perfect harmony with the book of Isaiah in the KJV. So the truth of the matter is the oldest manuscripts support the KJV.

VIII. A NEW HEBREW TEXT

A. Rudolph Kittel produced a New Hebrew Old Testament text in 1909.

1. This text is referred to as *Biblia Hebraica* which is Latin for Hebrew Bible. The very use of a Latin word to name the text is an attempt of the devil to make this work appear to be scholarly and valid. This text differed from the traditionally accepted Hebrew Masoretic text used by the

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KJV translators. Any text that deviates from the pure Word of God is never valid.

2. The devil was again at work to change and alter the Word of God. Wescott and Hort had already produced a New Greek New Testament text that deviated from the received text. And now Kittel would change and twist the Hebrew text of the pure Bibles. The devil was setting his plan for another attack on the KJV. The devil put in place a false Hebrew Old Testament text to go along with the false Greek New Testament text of Wescott and Hort.

3. This is a corrupt version of the Hebrew text. The Biblia Hebraica does not agree with the pure received text of the KJV.

B. Rudolph Kittel was a German who was anti-Semitic and involved in the Nazi party.

1. He was a leader in "Forschungsabteilung Judenfrage" from 1933-1944 which was a Nazi organization under Adolph Hitler.

2. Kittel was a Nazi! Would any sane scholar really think a Nazi is going to produce a pure translation of the Jewish text? Kittel was anti-Semitic and fought against the Jews. His aim was to discredit and correct the Hebrew Old Testament.

3. There was no need for a New Hebrew text. The Masoretic text was the preserved Word of God in the Hebrew language. The devil wanted to alter the truth of the Bible by creating a new perverted Hebrew text.

C. This false Hebrew text was used as a source for the new modern Bibles.

1. The NIV lists Kittel as one of the sources for its Bible version. The NIV editors rejected the traditional Hebrew text of the KJV Old Testament and chose rather to use the Hebrew text of a Nazi.

2. The New King James Version primarily uses the 1967/ 1977 Stuttgart edition of *Biblia Hebraica*, which was another publication of Kittel's distorted Hebrew text. The NKJV has very subtle changes that differ from the pure text of the KJV.

3. New modern versions looked to this distorted text as a source for their translations

IX. A LOOK AT THE NEW INTERNATIONAL VERSION

A. The NIV was published in 1978.

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1. The NIV is based on the Sinaiticus and the Vaticanus and also on Kittel's corrupt Hebrew text. It is a subtle perversion of the Word of God. This was another major attack by the devil on the pure KJV of the Bible.
2. One of the NIV committee members was a homosexual! And has already been stated the Hebrew text which was one of the NIV sources was produced by a Nazi. If people think the NIV is God's Word they are just plain ignorant.
3. The NIV has been endorsed by the Catholics and is promoted as an accepted translation for Roman Catholics to use. The Roman Catholic Church never endorsed the pure KJV. This should be proof enough that the NIV is not the pure Word of God. The NIV stems from the corrupt Catholic manuscripts of Alexandria.

B. Words from the translators themselves.

*These **two great fourth-century uncials** agree rather closely with the **third century papyri**. This provides us with a more accurate Greek text of the New Testament than that found in the Textus Receptus, which is based primarily on late minuscules. We should be grateful to God for making these early manuscripts available to us as the **basis** for an up-to-date, contemporary translation of an ancient text. - Translator Ralph Earle.*

- From The NIV: The Making of a Contemporary Translation, Edited by Kenneth Barker, pp 56,57 online ed.

1. NIV translator Ralph Earle praised the Vaticanus and Sinaiticus (two great fourth-century uncials) as being more accurate than the received text of the KJV. He even admits that they bear the same date closing the argument that the Sinaiticus which was found in 1844 was not available to the KJV translators. Remember the Vaticanus, a sister text, was available for the KJV in 1611. They were both fourth century Bibles of Eusebius.

2. The third century papyri referred to are two copies of the Gospel of John which does not agree with the received text. Earle mentions the agreement of the Vaticanus and Sinaiticus with this third century papyri, but he does not mention this papyri only contains the Gospel of John.

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There could have been no comparison made of these so called ancient papyri with the rest of the Bible since it only contains the Book of John.

This is just an attempt to document the false. All of these manuscripts disagree with the received text. There is no mention by Earle of the older second century Latin manuscripts of the received text which do not agree with this third century papyri or with either of these Alexandrian manuscripts. The NIV translators distorted the truth to promote a lie.

3. Notice the use of the word miniscules in reference to the *Textus Receptus*. This is a blatant lie trying to say the received text is small or miniscule. Every scholar knows the *Textus Receptus* agrees with 95% of available manuscripts. It is the corrupt NIV which comes from the 5% miniscule texts of Alexandria. The New version advocates continue to lie about the facts of the truth of the received text.

4. Earle thanks God for making these early manuscripts available to us as the basis for an up to date translation of an ancient text. He refers to these corrupt Alexandrian texts as great uncials. This is a lie from the pit of hell. God had nothing to do with these corrupt Catholic manuscripts. He touts the idea of a contemporary translation from an ancient text. Again falsely trying to claim this is an ancient translation put into modern English.

In the Preface to the NIV, the Committee on Bible Translation states that sometimes it was necessary to modify sentence structure and to move away from a word-for-word translation in order to be faithful to the thought of the biblical writers and to produce a truly accurate translation. Since its publication, however, a number of observers have criticized the less literal approach of the NIV and have pointed to "interpretational intrusions" foisted on the text. While it may be that at times the NIV translators have been guilty of reading something into the text, I would contend that overall this version has achieved a high level of accuracy by its philosophy of translation. By occasionally moving away from a literal translation, they have produced a more accurate translation that captures the meaning of the original languages with greater precision.

- The NIV: The Making of a Contemporary Translation, Kenneth L. Barker (Editor), p. 128.)

115. The NIV translators themselves state in the preface they moved away from a word for word translation. They claim they were trying to be faithful to the thought of the Biblical writers and produce a truly

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accurate translation. If this were the true case then why does the NIV disagree with the 95% majority texts on important key verses? This is just another lie of the devil to deceive people into thinking the NIV is an accurate translation, which it is not.

C. The NIV adds and takes away from the Word of God.

1. God gives warning to those who take away the word of God. It is just as important for people not to read a perversion like the NIV that takes away the Word of God.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. - Revelation 22:19

2. The NIV completely takes away 17 key verses and removes 64,576 words.

That is approximately 8% of God's Word that is taken away. These are key Bible verses that are taken away. It also adds words and changes the meaning of important Bible truths.

3. There are many charts and reference materials available that show these multiple mutilations of the NIV. We will list just a few of these blatant attacks against the Word of God.

> Attacks the Deity of Christ.

Philippians 2:6: The KJV: *Who, being in the form of God, **thought it not robbery to be equal with God***

The NIV: *Who, being in very nature God, **Did not consider equality with God something to be grasped,*** - the NIV totally distorts the fact that Jesus is God.

> Takes out the Blood of Jesus.

Colossians 1:14 KJV: *In whom we have redemption **THROUGH HIS BLOOD**, even the forgiveness of sins:*

The NIV: *In whom we have redemption, the forgiveness of sins.* The NIV completely removes the blood of Jesus. The devil hates the Blood of Jesus. Does this look like an accurate translation of an ancient manuscript, or a deliberate attack on the pure Word of God?

> Denies the Trinity

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I John 5:7 KJV: *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*

The NIV: *For there are three that testify: the Spirit, the water and the blood; and the three are in agreement.*

The NIV takes out the Father and Jesus the Word and substitutes water and blood.

> Takes out the anointing.

Isaiah 10:27 KJV: *And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.*

NIV: *the yoke broken because you have grown fat.*

There is absolutely no connection between these two renderings of the same verse. The devil hates the anointing and has taken it out of this verse. The NIV removes key verses that deal with the Saints power over the devil. That is why the references to fasting are also taken out. The devil does not want the saints to fast and pray, for that will give them power over the forces of darkness.

X. THE MODERN VERSIONS ARE LINKED TO THE CHARASMATICS

A. The false Charismatic Church came out of the Roman Catholic Church.

1. The Charismatic movement started in the Catholic Church under the name of Charismatic renewal. There were actual meetings in Catholic Churches that used the term Charismatic renewal, so this is a fact that can be easily documented. Evangelical leaders arose with close ties to the Catholic Church. There was a new cry for churches to unite and cast aside their doctrinal differences. The NIV was one of the tools used to unite churches. This was portrayed as an International version that would bring unity to the Churches. Even today many evangelical leaders are using the term *Catholic brothers*, indicating that Roman Catholics are Christian brothers. We do not hate the Catholics, but they can not pray to Mary and be true Christians.

2. The Charismatic churches use the modern versions like the NIV. The Catholic Church has accepted the NIV and its use among Roman Catholics. The lack of Scripture on purity in the modern versions has endorsed the worldliness of the Charismatic church.

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3. There is a clear tie of evil between the modern versions and the false Charismatic Church. The new versions that distort the truth, lay the foundation for the false teaching of the Charismatic Church.

B. The new versions can be traced to the Roman Catholic Church.

1. As we studied in Church History, Roman Catholicism had its roots in baal worship. The Egyptians also worshiped baal the sun god. The modern versions stem from the Alexandrian manuscripts of Egypt.

2. The first pope Constantine, who introduced the paganism of the Roman Catholic Church, is the one responsible for the 50 Bibles of Eusebius. The Vaticanus and Sinaiticus are two of these Bibles of Constantine. There is a tie between these Catholic Bibles of Constantine and the new versions which are based on them.

3. Jerome produced the Catholic Latin Vulgate in AD 382. He followed the corruption of the Alexandrian manuscripts. The Roman Church has always stood against the Truth of God's Word. They did not want a true Bible that would expose the darkness of Roman Catholicism. The Pope wanted a Bible that would agree with the paganism of the Roman Church. Jerome's Latin Vulgate is one of the sources for the New Bibles. As has been mentioned, the corrupt Vulgate of Jerome was not a source for the KJV. We stress this again because many Bible charts wrongly place the Vulgate as a source for the KJV.

C. The Charismatic leaders are promoting the new modern versions.

1. The Charismatic leaders are promoting the new Bibles of Egypt.

2. Catholic promoter Billy Graham endorsed Good News for Modern Man, the Good News Bible, and the Living Bible. The Good News Bible is a paraphrase and one of the worst among the new versions, yet it has been promoted by many so called evangelical leaders.

IN CONCLUSION:

We did not take the time to look at every modern version or look into the numerous distortions of the text. The new versions follow the same line of corruption of the Alexandrian texts. There are many sources available that contain numerous verse comparison charts which compare

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modern versions to the KJV. Such as a tract by Gail Riplinger on New Age Versions which is recommended as a good source to see the omissions in the modern versions. The KJV exalts the Lord Jesus Christ. The true scriptures should testify of Jesus Christ. The new versions attack the Deity of Christ, the Blood Atonement, the Resurrection, salvation by grace through faith, and the Second Coming. Unlike the modern versions the KJV testifies of Jesus Christ.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. - John 5:39